Zions Herald

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GIVE PENNIES TO MORGAN MEMORIAL

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October 3, 1951

FROM COVER TO COVER

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READERS WRITE

Not Ashamed

The article appearing in ZIONS HERALD as of September 19, 1951 under the title "Reverend," affords much food for thought. For more than a score of years I have been a frequent visitor at No. 72 Mt. Vernon St., and made the acquaintance of many of the theologues matriculating at Boston University School of Theology. The young men entering the Christian ministry, the highest calling within the gift of God, did so fully cognizant of the immensity of the task set forth.

There has been inculcated in the hearts and minds of "these called of God" that same spirit which possessed the Apostle Paul who declared: "I am not ashamed of the gospel of Christ."

To the writer of the article "Reverend," who calls herself "a little old lady," who has enjoyed 80 years of Christian living, may God grant that in the twilight of her Christian journey and in the ebbing of life's earthly day, her faith in the immortality of the soul may remain adamant, strong and steadfast. This is my prayer.

HERBERT O. DELANO,
Boston, Mass.

Orchids For M.F.S.A.

The commendable actions of the M.F.S.A. not only did much to clarify an awkward and confused situation, but revealed an admirable courage in the face of bitter and unfair attack. Despite the ponderous weight of world hysteria and the vacillation of certain of the weaker brethren under pressure, the battle-scarred federation came through — not a model of perfection, but certainly as a worthy warrior for the right.

As I see it, the Evanston meeting pointed up a need for a two-fold dedication: (1) A dedication to the principle that no secular organization, patriotic or otherwise, shall dictate the decisions of the church. We must never cower to coercion, nor encourage any "elite guard" of vigilantes. (2) A dedication to clear thinking and fearless assignment to the critical social issues of our day. Probably the most insidious of all modern sins is the practice of quietly slipping over to that side of the fence where the cheering seems loudest.

We are by no means the first people who have been tempted to rationalize themselves into an easier position. We shall not be the last. Our children and their offspring will in all likelihood be menaced by this unhealthful escapism. A day of division demands decision! Let us close our ranks by adopting an "official" policy as fearless and practical as the prophetic stand recently taken by the federation.

(Rev.) FRANK M. FELLOWS,
Richmond, Maine.

M.F.S.A. Report

Permit me to express appreciation for the factual, objective account of the annual meeting of the Methodist Federation for Social Action which appeared on page 15 of the HERALD for Sept. 19th. The only inaccuracy it contains is the item referring to W. E. B. DuBois. That item was not passed, objection to it having been raised by me because of the association of Dr. DuBois' leadership, however rightly or wrongly, with communist causes. The resolution which you reported as passed was instead referred for critical consideration by the next meeting of the executive committee. I shall oppose it there for the same reasons that caused me to oppose it at Evanston.

It was a happy privilege to meet Roger Regan of the Boston University Chapter of M.F.S.A. His hearty and effective participation points a pathway definitely preferable to "comeoutism." The carefully formulated paragraph with which your account opened was one of his many splendid contributions and it gave me pleasure to second it and to see the meeting adopt it unanimously. Because men of Roger Regan's spirit and clarity of mind predominated in the Evanston meeting, most resolutions that might have appeared friendly to the "commies" were defeated, and the type of actions which your report recounts became the substance of the federation's program for the coming year.

ALBERT E. BARNETT,
Emory University, Georgia.

Still Stubborn

A good many people, in my time, have called me stubborn. I am writing to you because I think that, perhaps, you have been called stubborn too, from time to time — and are proud of it.

I *am* stubborn in a way. I'm stubborn in my belief in the people of Spain — and in refusing to forget that Francisco Franco is a fascist. And I'm getting more and more so as I watch American guns and dollars convert Spain openly into a sea and air base for war.

The form my stubbornness takes is my inability to grow callous to the hardship and suffering of the Spanish Republican refugees. Their land and lives are in ruins, but they have never lost faith. And that faith, I'm proud to say, has been nourished over the years by the generosity and friendship of a large number of stubborn Americans.

In the last three years alone, despite many difficulties in our path, the Spanish Refugee Appeal has sent abroad almost $140,000 in relief. Now, with the coming of fall, new hardships in France and Mexico must be alleviated.

I write to ask you to keep continuous this flow of American relief to the exiled victims of Spanish fascism. They look to us as never before in the twelve years of their exile. I write knowing that you will be as generous and willing — and stubborn — as Americans of conscience and honor have always been.

DOROTHY PARKER,
New York, N.Y.

COVER PHOTO

Children of the Morgan Memorial Goodwill Day Nursery fill the nursery fishbowl with pennies, collected for the institution's $150,000 fall and winter appeal, which began Oct. 1st and will continue for six weeks. The campaign will maintain seven affiliated agencies and provide work for hundreds of handicapped people, who remake discarded materials into new objects of beauty. Smiling for the photographer are, left to right, Armand Santikian 6, Mary Kapolis 5, and Katherine Fanandakis 4.

A Theological Student Looks At Holy Communion

JAMES R. WOODDELL

DURING THE PAST year, I have noticed the great debate concerning unordained ministers and the sacrament of Holy Communion, take pre-eminence in the *hristian Advocate,* New England's ZIONS HERALD and in any of the recently held annual conferences. Many of ese conferences have adopted memorials to the effect at with the permission of the bishop, Holy Communion n be served by an unordained minister to the parish that is serving. Taking part in this discussion have been istrict superintendents, ordained elders, and some lay aders, but I have yet to see an approach offered by an nordained man including the problems that this present gislation is causing him in his parish work. This is the urpose of this article, for I am now entering my fourth ear as an unordained pastor in The Methodist Church.

I have completed my college work and am now enter- g the school of Theology of Boston University to com- lete my theological training. During the past three years have been often confused concerning my limitation to ffer the sacrament of Communion. I have been ap- roached by my parishioners, also in a state of confusion, oncerning this problem. It is difficult to tell them why can baptize, marry, preach, counsel, and bury them, nd yet cannot offer them this holy sacrament that is due very Christian. They cannot understand, and neither an I, why one sacrament is permitted and another is re- ised, — or how I can unite them in marriage and com- ort them in death, and yet cannot assist in satisfying heir spiritual hunger.

In my present parish I have close to thirty shut-ins, who annot possibly attend church. They will have to do with- ut this Christian sacrament as long as this present law binding. They care little for the dignity of ordination, or for the problem of the refusal of some to keep striv- g for ordination. They are spiritually hungry for fel- owship, for the church and its sacraments, yet as their astor I cannot help them in this dilemma, because it is he law of my church. These people are Methodists and ave served the church well, but now because of the hortage of ministers and the necessity of having a student astor, they are being refused that which our Lord created.

ALSO MY PRESENT parish, which was recently served by an ordained elder, became accustomed to aving communion once a month. During the past three ears, they built up an attendance of a high percentage of he active membership at a communion service. Now hey will have to make adjustments. They will have to ither return to once a quarter, and hope to find a re- ired man, or to have the assistance of a busy superinten- lent, or if they have it once a month, will have to make n allowance in their budget for the expenses of someone, whoever it might be) to come for that purpose. To a tudent parish that is financially nigh to impossible. We re faced with a dilemma, one which is familiar to every onference in the country.

Why am I not ordained? Why can I not offer communion to my parishioners? I received my local license at the age of seventeen, upon graduating from high school. Entering college at eighteen and serving my first parish at nineteen, I feel that I have done, and am doing, everything possible to become ordained. Due to having a family I must take student work to complete the necessary training, and needless to say, I love the work. But I am being hindered for something that I cannot help — my lack of ordination. Would I estimate the ordination of my church any lower if I could administer the same sacrament as an elder? It is difficult to answer that question, but I would tend to answer in the negative. Ordination to me is the recognition of one's training by the church and the placing of full responsibility of a full conference membership. Ordination is not possessing privileges, but training and responsibility. If I could administer the sacrament to my people, I still think the greatest thrill I would ever experience, is when the bishop places his hand upon my head and repeats those sacred words, "The Lord pour upon thee the holy spirit for the office and work of an elder in the church of God, now committed unto thee by the authority of the church through the imposition of our hands. And be thou a faithful dispenser of the word of God, and of His holy sacraments; in the name of the father and of the son, and of the holy spirit. Amen."

I THINK FULL authority should be placed in the bishop and his cabinet as to what unordained men should have the privilege of administering this sacrament. In that way, if one man is refusing to pursue the course to attain ordination, he could be restricted from the sacraments without restricting those who are actually going full speed ahead toward ordination. This privilege could be granted annually by the bishop and his cabinet and that way this privilege could not be abused as each unordained man would be examined yearly by his superintendent. I do feel, though, that if the unordained minister is to be restricted, it should at least be done consistently, and that is removing the right of all sacraments instead of the present method of allowing one to be administered and not the other.

This is the approach of a student pastor who has been under this present rule for the past three years. I, along with many other "theologs," will be eagerly watching the coming General Conference to see what action will result from the many memorials coming out of annual conferences. We love our church and gladly give our lives for its ministry, but we would like to serve our people in all of the graces, while we are striving for ordination. We still feel that even though some years of study lie between us and ordination, we possess that which is described in the phrase, "Mine, the mighty ordination of the pierced hands."

A Freighter Meditation

HAROLD C. METZNER

This past month I spent 16 days on a freighter that plied its way from Philadelphia to Los Angeles. There was little I could do but look and think. There were only eleven passengers aboard plus the usual quota of officers and crew. There were no planned recreational facilities at hand. No room for shuffle-board on deck. No canvas improvised swimming pool. (They did turn the ship's hose on us once so that we could spill in it.) Not even a record changer near-by that could turn a prose moment into singing poetry. We had only ourselves; the ever beckoning vista of the sea; the colorful crew with its many duties; and the change of pace that three good meals well cooked, if humbly served, brought to our rather over-responsive stomachs. But above everything else, and praises need to be sung for it, we had solitude.

And it is amazing what solitude can do for you. It can give you a setting that is as different from your normal daily existence as the sea is from the land. It puts you by yourself now and again without your asking. It shuts you away from the telephone. You are removed from the rush of the street. You are limited in action. Your eye can roam the distant horizon, your feet cannot follow in its train. Solitude — a group of people on a moving ship surrounded by a desert sea. Can we count its blessings one by one?

The solitude of a freighter can bring questions. Your life passes in review even as do the sliding days of the calendar. The top deck is the mirror for the mind. Stretched out before a heated sun, tempered in its intensity by a none too gentle breeze, the mind wanders over its own migrations, clipping its emphasis here, and questioning its emphasis there.

Sixteen days of solitude to chart a life. The questions are as persistent and as poised as the graceful gull that follows in the wake of your ship. After all of these years what have I been doing and what have I been thinking? The vigorous ambition of those early post-school years — has it become weak and flabby with the grinding of age? The goal of my efforts, has it been changed? You dedicated yourself to service — not to money nor to fame. But has the lure of the lovely drawing room blotted out the lure of the hungry street corners, "where cross the crowded ways of life?"

In the long night watches, cushioned in your cabin with the flowing sea and the electric fan playing a symphonic rhythm, half-way between slumber and waking, the fundamental questions of life haunt you again. You find that solitude has windows, and questions with arms akimbo, leaning on them and looking you squarely in the face.

Or the solitude of a freighter can bring dreams. How the hours of the day tumble over one another. The day becomes a ringing of bells all melted into harmony, summoning you to the lusty joy of food. Or the day becomes a succession of hours on deck when the endless sea strokes the side of your ship with the soft paws of a kitten, or in another mood strikes with the whip-cords of fury. Yet through it all you linger in your deck chair aroused only when a cloud and the setting sun caress each other for a fantastic half-hour parading across the horizon in all imaginable shapes, and building once more "with roofs of gold" your "beautiful castles in Spain!"

Or still again, the solitude of a freighter can bring healing. The contrast with the first night in and the other nights out! Our freighter was delayed in its departure. (Someone says they always are!) As a result, most of the passengers for one night slept in while the ship was still anchored at the dock. We were near the thrum of the market place, and the market place was on our heads. We were caught in the last throes of loading. The freight that had barricaded our way to the gangway was now being planted deep in the hatches. The shout of orders split the midnight air. The grinding torture of cranes and cranks reached a crescendo that peopled our half-sleep with witches of "MacBeth" returning to sing their ancient lament: — "Double, double toil and trouble, Fire burn and cauldron bubble." The heat of the city slumbered in our port hole, and the noise that perspired from its veins gave you a last reminder that life can be far from beautiful. And yet the watch-word of the freighter is solitude, and with it if you will, healing. The healing that comes from the break in routine. No door-bells to ring tomorrow because there is no street to call for your feet. No sermon to preach on the coming Sunday because no pews either filled or empty stretch out before your tongue. Routine was scattered to the four winds and the dictates of your leisure were the dictates of your desires.

Or the healing that comes from reading old words in a new setting. I formed a habit — deliciously anticipated — of preparing for bed down to the final detail and then taking my devotional reading to the deck for a last half-hour of communion. I read words that I had read dozens of times. Night after night I followed Paul through the Acts of the Apostles.

The long days on the freighter were anything but quiet. Sometimes it sounded like a boiler factory was at work. The crew were constantly employed on the main deck, scraping rust with a machine that gave a noise akin

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"When our church is true to its genius, it is the most inclusive and tolerant of all fellowships, asking for equal rights for all faiths, laboring for political, civic, and economic rights for all groups, even as it desires those rights for itself."

* * * *

"Monday to Friday Is not Enough," by Frederick M. Meek, Oxford University Press, New York.

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a dentist's drill, ten times magnified. While in port, ey were loading freight; while at sea, they were polish-g the ship. The noise of life was always on the boat hile the sun was high.

But at night when the day's work was done, then quiet-ss had a way of spreading her mantle from stem to stern. he steady purr of the engines, the rhythmic swish of the aves against the ship, the ripple of moonlight across the de watery expanse — all underscored the silence instead breaking it. And God once more came marching into is own!

Our generation is threatened by noise. Instinctively we now it and we run away from it. More and more we e building houses in the field rather than on the street. veryday in my parish, it likely happens to you also, I ear of someone who has left the hustle of the city to take fuge in the open places where he can find a blade of ass and hear himself think. One young couple that I now were so put out with the artificiality of modern life at they were content for their country road not even to ave electric lights. They said when they came home at ght, the darkness gave them so much more opportunity see the stars!

Yet God can certainly come in noise. If we were com-elled to live with the noise, we are not compelled to live ithout Him. Allan Knight Chalmers writes in one of is books how, when he had a church on Broadway, he ways used his ride on the subway as the place for his orning devotions. He said the noise was so impersonal nd intense that it really resolved itself into quietness. he subway was crowded and clattering, it always is, but least in one man's experience, there was still footage ough for God!

Yet, in contrast, God has always used solitude as a step r His presence. Jesus only had three years to give hat he had. And three years are as brief as the snap f a finger. Count back the last three years in your own fe and recall how the beginning of that period seems ut yesterday on the calendar. Such briefness should de-nand much expert spending. Yet time and again Jesus rned away from people, the more to turn to God. God ame to Him in added power in his "aloneness."

T IS INTERESTING to live sixteen days with silence. Whatever life there may be on your floating raft of on and steel, you are but a noisy island in a sea of uietness. I liked to stand deep in the night on the flying ridge, the highest deck on the boat, and look across the aters blanketed in darkness, and feel the silence from e great depths (the sea there was over a mile deep) illowing towards me bringing with it a sense of awe nd of God. The problems of the day seemed so far away ecause the presence of God seemed so near.

Yet a freighter, even with its solitude, doesn't always pen its door to God. Men can live next to His handi-vork and never notice Him. We can be neighbors with eauty and never look over the fence.

One night I watched a most magnificent rising of the noon. We had rushed from one end of the boat where he last rays of the sun had streaked the west with colors superb, to the other end to witness the upsurge of the moon. It came that night resplendent in a ball of fire exactly as if it were mocking the sun by trying to match its beauty.

As I watched it breathlessly — a marvel of God's creation — some of the crew of the ship were also in the line of my gaze. It was a picture of contrasts! Not one man of that group had his eye on the glory of the moment. Rather were they intent upon a radio that was rasping out a harsh melody and flinging it in their ears. The temporal had them — like it has most of us — and the eternal was spreading its glory before unseeing eyes.

BUT WE DO NOT have to be sightless like that. And we don't have to be insensitive to the opportunity that is around us. Things are not rosy sweet, we know. We have come to a world that has lost its veneer, and is not even ashamed of its barbaric nudity. One of the most awful sentences that I have read recently was written by chaplain Henry F. Gerecke, who was chaplain after the war, of Nuremberg Prison. "I had been at Dachau concentration camp," he writes, "where my hand, touching a wall, had been smeared with human blood seeping through." Ever since I read that, my own hand seems to have been wet with someone else's death! But even in a world that has lost its lease on God, we can develop the outer eye and the inner ear that sees and hears God no matter what the passing distraction may be. And the solitude of a freighter can only aid us in that. God's better parts, if we are allowed to paraphrase Shakespeare, can be crown'd in us!

LONGFELLOW'S LAST LINES

E. Leigh Mudge

The good New England poet, when he came
To his last bit of writing, saw the fire
Leap from his burning heart and rise in flame
To show his last desire,
His fervent faith, his hope for future days,
Which he might see from open gates afar,
The changing world, the weary winding ways
Toward some fate-bound star,
And wrote:

Out of the shadows of night
The world rolls into light;
It is day-break everywhere.

So when we close the cantos that we write
And give our final message to the years,
May we, in that last hour before the night,
Lay by our fears,
Let faith aspire, let glowing hope arise,
A vital phoenix from our failing heart,
Leaving this message shining in our eyes:

Out of the shadows of night
The world rolls into light;
It is day-break everywhere.

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Itinerating On A Sub-District Level

The other day we received a news item from one of the boards of Methodism which read like this, "Mrs. —— of the Department of —— of the —— Division of the —— of The Methodist Church, will spend two weeks in the —— District of the —— Annual Conference, *itinerating on a sub-district level.*" After we contemplated the matter, and had been revived by a glass of water, and re-wrote the news item, we got to thinking about how utterly ridiculous such a story would appear, not only to church people, but to some unsuspecting non-church person who might by accident pick up this lowly journal of religious news! What is even more serious in all of this is the bureaucratic disease that has infected us, so that anyone would even admit publicly that he or she would "itinerate on a sub-district level!" How John Wesley would have cringed if he had thought that his Methodist children would do such a thing!

Tens of millions of pieces of literature were produced by our boards, commissions, and agencies last year. No central publishing agency produces or distributes this material and, in all too many instances, much of that material overlaps and competes with literature on the very same subject produced by another board, commission, or agency. This situation has caused many pastors and lay leaders to throw up their hands in utter disgust — after they have automatically thrown the material in their churchly waste-baskets. This is made even more tragic when we hear that the church is falling behind the communists in the distribution of literature in the underprivileged areas of the world.

In 1948 Methodism set up a commission to survey the organization of the church and to bring to the 1952 session of the General Conference a full report with recommendations. It was charged with the responsibility of making an impartial study of all general boards, commissions, and service agencies of The Methodist Church, "with a view of finding ways and means to reduce duplication and overlapping and to increase the efficiency and economy of the operations of our general boards, commissions, and service organizations. . . ."

Next December 1st, the Survey Commission will make a full report to all of the bishops, general officers of the church, and to those elected to the 1952 General Conference. Between December 1st, and the convening of the General Conference, we predict that Methodism will devote considerable time, and no little amount of prayer, to the commission's report.

As Bishop William Frazer McDowell put it in the early discussions of Methodist unification prior to 1939, "We must make a church that Jesus Christ can use." Methodists everywhere are in deep sympathy with that concept. In a church of nearly 9 million members we are well aware of tragic inefficiency, overlapping, waste, and even competition between the several boards and agencies. Board secretaries would probably not be worth their hire if they did not feel that theirs was the most important work in the church. Moreover, there is no doubt that any board secretary would indicate that there is waste, inefficiency, overlapping, etc. — but our guess is that most of his conviction on that subject would relate to other boards, and not to his own. It is because of this very real situation that the Survey Commission was made "off limits" for any member of a General Conference board, commission, or agency, and for any salaried employees of a general, jurisdictional, or annual conference board or agency.

Members of the Survey Commission have released little information, because they believe that the December 1st date set by the General Conference should be observed so that all concerned may have an equal time with equal information between then and the 1952 General Conference. They have reported that the replies to their queries have been excellent both in number and in quality, and that in co-operation

ith a professional survey organization they have en able to arrive at objective recommendations.

We express high hopes for a forthright report that ill bring to the church a full-orbed report, and that e church will treat that report in its entirety, rather an subject it to partial considerations by impartial oards and commissions.

Our Washington Disgrace

Before Methodism finds itself defending a legal harl resulting from our Sibley Methodist Hospital's cceptance of a share of $12 million in Federal funds, t us bring every possible pressure to bear on Sibley Hospital to refuse the grant. As the bill stands bere the Senate, we are as guilty of violating the prinipal of separation of church and state as is the law self if we allow this thing to go through. As it tands now, Methodist silence on this matter is a disrace.

In Italy last week the Protestants had a hard time naking sure that their radio ministry could continue ecause the Vatican had complained that Protestant adio services were by their nature repugnant to the Roman Catholic Church. The Protestants, despite taly's so-called new democracy, have little hope of eal religious freedom, because Roman Catholicism as gained and held priority rights with the governnent of Italy. Protestants are shocked, and rightly, hat this should be so. But are we equally shocked vhen we see violations of the principle of separation f church and state in our own land? Of course it s easy to fume about the situation in Italy or in Spain, but what about the Federal grant now pending in Congress that one of our own Protestant hospitals n Washington, D.C., is willing to accept?

We have urged in a previous editorial that the Genral Conference of The Methodist Church should pass egislation disaffiliating itself from any of its related nstitutions which accept Federal or state subsidies; but Sibley Hospital would make a great and heroic stand if it would voluntarily withdraw from this situation and make it clear that it will maintain its integrity as a church institution which refuses to accept Federal funds. Moreover, we predict that if Sibley Hospital would make such a move, churchmen everywhere would more than care for the needed subsidy that it now seeks from the government.

If Sibley remains silent and accepts the governmental subsidy, then it will find itself defending the constitutionality of the Senate measure, and if this is the case, it cannot turn to its Methodist parent for any support in such litigation. Mr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, has announced that if this legislation is passed it will be challenged in the courts as unconstitutional and will be carried all the way to the Supreme Court if necessary.

Let's admit that Sibley Methodist Hospital is terribly wrong and if that great hospital allows itself to aid the enemies of separation of church and state, its disgrace must be born by our entire denomination.

North And South Of God

When three branches of Methodism planned for unification in 1939, one of the orators got himself into a difficulty with a statement that ran like this, "After all, we are all members of the Church of God: we have the Methodist Protestants *of God,* the Methodist Episcopal Church *of God,* and the Methodist Episcopal Church, South *of God.*" While good friendly Methodist laughter greeted the fauxpas, it may well be that the mistaken emphasis was not too far wrong. We have regionalism and not genuine connectionalism, in modern Methodism, and a lot of us are north, east, south, or west of God as a result of this.

Editor John Marvin of *The Michigan Christian Advocate* and this editor have been rather lonely in the circle of Methodist editors in our continued opposition to jurisdictionalism, but we are both heartened to find more and more understanding among some of our southern colleagues. Recently the editor of the *North Carolina Christian Advocate* appraised our debate with Editor George S. Reamey of *The Virginia Methodist Advocate* in these words, "We confess that we have some sympathy for both points of view. Ideally, Brothers Marvin and Bucke are right. From a practical standpoint, however, Editor Reamey is closer to reality, so far as this section of the country is concerned. . . . The entire jurisdictional system is far from ideal. Certainly the jurisdictional system should never impede the progress of the church. . . . We are not Southern Methodists or Northern Methodists. We are Methodists of the United States. Our ultimate loyalty is to no particular section of the country or to no particular sectional viewpoint. Our ultimate loyalty is to Jesus Christ."

This will be the subject of this editor's meditation next Sunday, October 7th, World Communion Sunday.

Are We Measuring Up?

CHARLES M. McCONNELL

Church School Lesson For October 21st.

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GENESIS 47:1-7. GEN. 50:18-24.

How Joseph Measured Up.

In the book of Genesis there is to be found the story of Joseph and how he measured up to the standards of human greatness. Early in life Joseph was sold into bondage by his brethren, and while there, he made the most of his situation and became adviser to Pharaoh the king. Famine overtook Jacob and the Children of Israel and they humbled themselves and made a journey back to Egypt to beg food for their people. It took an act of supreme courage and fidelity to his people for Jacob, in his failing strength and old age, to lead his sons back to their brother Joseph and beg for bread. But he measured up to his task and made the hard journey.

Joseph received his brethren, and how he measured up to his responsibility is told in these words: "Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold they are in the land of Goshen."

We come upon an event here which reveals the kind of character which Pharaoh had developed as a ruler. He did not hand them out a dole or make a long tiresome speech about frugality, prudence and the discipline of poverty. He went right to the heart of the matter and asked the brethren of Joseph — "What is your occupation ?" He was very generous and showed it by these words: "The land of Egypt is before thee: in the best of the land make thy father and brethren to dwell, in the land of Goshen let them dwell."

But Pharaoh went still further in his wisdom and generosity when he said to the brethren of Joseph; "If thou knowest any men of activity among them, then make them rulers over my cattle." And Joseph brought his father to Pharaoh and Jacob blessed Pharaoh.

In this story we have the groundwork on which greatness is built. By forgiving his father and brothers and taking them to Pharaoh, Joseph met a stiff test and passed it with a wide margin.

What is Your Occupation ?

When Pharaoh asked the brethren of Joseph the question — "What is your occupation?" he raised an issue which we all have to face. He wanted to know if their poverty was due to indolence or lack of opportunity to work. Pharaoh was not going to be taken in by a lot of shiftless relatives of Joseph who had sold him into bondage in Egypt. If we seek help it is well for us to bring along a record of hard work if we expect relief.

There will inevitably come a time when once more we shall have to find work for a vast number of unemployed people. There is something about our economic order which smacks of periods of "boom and bust." The vast program of military preparedness furnishes us with feverish and inflated activity at the present. There are some craven spirits in our midst who would like to have a continual period of such wartime activity in industry that we now are experiencing. It is suprising how easily we can salve our consciences into an easy acceptance of conditions which we know are neither sound nor Christian.

The honest procedure of Pharaoh was to ask the people, who came for material aid, what occupation they followed. Work was what they needed and Pharaoh furnished it to them. They were shepherds, and Pharaoh put them to work with his flocks. By the sweat of their brow they were allowed to make a living for themselves and for their own people.

There are tests we have to meet in following any occupation. Every vocation has its ethics and its honest Christian procedures. The question to ask about any kind of labor is this: — Is it honestly done? There may be some question about the validity or necessity of labor when it is offered to provide relief for people in sore need of food. Made work has something to be said for it, but work that stands up as a necessity or for its own sake is more Christian.

God Meant it Unto Good

Joseph made it plain to his brethren that he had not forgotten that they had done him wrong in no uncertain words. "But as for you, ye thought evil against me: but God meant it unto good, to bring to pass as it is this day, to save much people alive." Thus does God often bring good out of evil intentions and acts of sinful people.

We can easily understand how people harbor wrongs done against them and become sour and embittered. Joseph might well have lost his great chance to measure up to the full measure of greatness if he had not granted the request of his kinfolks for food and work.

After telling his brethren about his remembrance of their wrongs Joseph said this to his people; "Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them."

Joseph lost nothing by his generosity. He had the comfort of his own people dwelling around him in his old age. He lived one hundred and ten years and saw his children into the third generation. They were brought up on Joseph's knees, we are told by the narrator in Genesis.

Joseph finally came to the end of his life and said unto his brethren "I die." In his closing days Joseph told his people that God would bring them out of Egypt, "unto the land which he sware to Abraham, to Isaac, and to Jacob."

This bit of speculation may be worth considering; — in order to be as good as our ancestors we must be better. We have had more advantages and a better chance than they had.

Christianity In The Welfare State

PAUL F. DOUGLASS

The welfare state has been in operation long enough in England to raise some searching questions in relation to the Christian church. These are both institutional and theological.

Canon Roger Lloyd observes that although the Church of England is a very old institution, it never before in all its history has had to deal with a welfare state. In his inventory of the problems of religion in the welfare state Canon Lloyd lists these:

I

Because the church is Christian, it is committed to the Christian doctrine of man as possessing a uniquely sacred individual personality; because it is Anglican, it is committed to the supremacy of freedom over regimentation and to the priority of the pastoral over all other forms of ministry; and because it is catholic, it must maintain within its own life the essentials of catholicity. The welfare state proposes to see that no single citizen falls below a reasonably high level of economic and physical security. The welfare state however, in theory sees itself as the only competent supplier of the bounty of security and as competent to enter any field which touches any part of a man's life. While no indication of collision between church and state has arisen at this point, the situation of political totalitarianism exists. Suppose the welfare state should decide to require all English children to attend state-supported schools? Suppose it should relieve the church of its responsibility for the care of orphans? Suppose the state should undertake the lion's share of the work of moral welfare?

II

The second area of concern lies in the field of basic Christian doctrine. Because the welfare state knows nothing officially of original sin, and can take no account of it in its administration, it starts its operation from the principle of original virtue. Should the people revolt against the idea of being improved by the welfare or any other state, the church, Canon Lloyd believes, will be compelled to take sides against the state and with the people.

III

The third area of concern is that the welfare state acting in the name of all the people, is undenominational or a-denominational. Because the Church of England believes itself to be the catholic church of the land, it may treat all churches alike. That day, says the canon, will be "bad for church and state alike."

IV

The fourth area of concern is considered immediately the most dangerous. Because Christianity is a sacrificial religion and must teach the idea of sacrifice as the heart of all creativeness, what is going to happen as the welfare state makes the need for sacrifice less and less real, because the whole purpose of the welfare state is to make sacrifice more and more unnecessary. The whole idea of sacrifice becomes an implied criticism of the welfare state.

Suppose for a moment that the institutions of Christian mercy should be made unnecessary by state support. Suppose there were no comfortable and good people giving of their time and money to lessen the pain of chance and the economic system against the less fortunate members of the community. Suppose the historic philanthropics of the church are presently absorbed by the Civil Service instead of by the consecrated and financed by taxation instead of by collection and private gifts?

HERE IS A real issue raised by the welfare state. The situation is made more immediate because this century of the common man is also the age of inflation. The best economists in England indicate that prices are going to continue to rise for a long, long time. The inflationary pressures are accelerated by issues of cold war and war, by the strength of trade unions, by the sacrosanctity of full employment, by the shift of all democratic countries to the left, by the extension toward social services, by the trend toward equality of incomes and of capital wealth, by the price control habit, by the end of free trade and the gold standard, and by the "new habit of inter-government charity."

Because we have moved from the welfare state to a welfare world, the church finds its members compelled to pay more and more taxes from less and less real income. The net result is both a practical impossibility and a psychological reluctance to give. Both the capacity and the will to give will have disappeared together.

The welfare state in the welfare world has at the same time become the garrison state in the divided world. Thoughtful Englishmen are asking the question of "strength for what end?" Is the official American machine geared to the desire for peace? Is this America's dilemma, that in its preoccupation with military strength, it is losing the battle for men's minds.

TAKE CATASTROPHE at the zenith of its malevolence, says Professor Butterfield. Take evil at its greatest arrogance. See history at its worst. See the indignity of man in its greatest brutality. See the forces of evil sealing up any outlet to hope. What then? Then, says Professor Butterfield, has come the time for greatest Christian witness. Love can then fight power in its implacable self-righteousness with the weapons of self-resistance. The spectacle of suffering love can unfreeze the frigidity of selfishness and soften the callousness of power — love entering the world only to meet with crucifixion, love operating irrespective of man's deserts. Here the truth of Christian performance carries man to the fullest meaning of history, when all else failed, once before in history the weapon of martyrdom made Christian faith invincible. The Christian rule, as Professor Butterfield says, now as ever is to judge all men to be sinners, but treat all men as born for eternity. Christianity at this point leaves life with meaning and guarantees to men a mission.

What Methodism Can Learn From Other Churches

LYNN HAROLD HOUGH

WE MUST appropriate at once a principle growing out of the thought of Aristotle. Any organism and any institution lives and grows truly only when it is loyal to the deep and defining meaning of its own life. Its true development is always according to its own genius. You cannot ask any institution to accept that which contradicts its own essential quality. It is the genius of Methodism to represent man's living experiences of God in Christ so possessing his as to dominate all his thought and action. Other communions of course have not been without this quality. But in Methodism it has come to a certain uniquely commanding emphasis.

To be sure, Methodism did not spring full grown from the heart of a man blazing with the fire of God. In a sense, the whole Christian past was in its blood and effected its life. In a large and generous sense, John Wesley was a scholar and he tried to listen to all the true voices of the Christian past. In a sense, he was a university don, and a prophet, and a practical politician all made into one. So it is often true that when we ask Methodism to learn from the other churches, we are asking it to accept something which was at least implicit in the large and generous activity of Wesley's mind. None the less, it is true that every great communion has worked out a witness which is its particular contribution to the universal church. And the processes of cross-fertilization are good for them all.

Moving along these lines, what are some of the things which Methodism can learn from the other churches?

SINCE THE sixteenth century it has been easy to think of the Latin communion simply in terms of protest and hostility. And no doubt the friendly spirit is always at its best when it is checked and guided by a cool and critical spirit, which saves it from un-intelligent hospitality. At the same time the trunk of the tree contained that which may well be found in all of the branches. Indeed Christianity is less than itself if it is not thought of in imperial terms. In any particular place and in any particular time it may be true that only a persecuted minority represents Christian truth. But the church, according to its very idea, is a vast empire of the spirit happily commanding the world-wide loyalty of men. This idea must never be lost. Christ has a right to reign over the minds and the consciences of all men. And his right to universal sovereignty must never be forgotten.

Then the belief that reason as a divine gift, and revelation as a divine gift, can work harmoniously together — a belief nobly emphasized by the great Neo-Thomists — is one which has meaning for us all. "Come now let us reason together," is always the true Christian attitude.

The great Lutheran churches were founded upon a great act of faith in which the past and the present and the future were gladly and fully thrown upon the arms of God. Perhaps this principle has sometimes received more verbal than real honor as the centuries have passed. But there it is, at the very heart of the Protestant revolt. It may well be said that it is the heart of Methodism too. But the reader of the great Lutheran writings will come to see that there it has an emphasis which we may well study and from which we may well learn.

THAT MAN HAS his true life only in God and that his supreme act is that in which he gives himself completely to God, cannot be kept too clearly or constantly before our minds. Luther, with a stifling self-contradiction, completely denied man's freedom in order, as he thought, to give the deepest significance to his faith in God. The follower of John Wesley keeps the faith but he bases it upon a free and responsible act of man and thus gives it true validity and permanent significance. It remains true, however, that the particular Lutheran sense of the faith which is the living nexus between man and God deserves our profound and repeated consideration.

The relation of the Lutheran churches to the state is not without meaning for us all. To be sure, when that relation is essentially political it comes to rest upon a completely false foundation. But there is something in the idea of the church as the state worshipping, which cannot be entirely cast aside. It must be made thoroughly spiritual and it must be completely separated from political entanglements. But it remains a witness to the fact that the state must not be allowed to become a merely secular and materialistic institution.

The reformed churches have made for themselves a place of ample dignity and power in the life of the world. Their emphasis since the time of John Calvin, upon a clear and coherent theology, is something which must be made a feature of the witness of all Christian churches. To be sure dialectic as the rational expression of the vital is one thing. And dialectic as the barren setting forth of dead relationships is quite another. The reformers' witness has not always been able to resist the temptation to fall into a scholasticism of its own. On the other hand the non-theological church is always a decadent church. The Christian religion must be made intellectually commanding if it is to be morally compelling, or spiritually satisfying, or socially effective. There was more theology in the little finger of John Wesley than there has been in the loins of some of his followers in later centuries. And so the reformed theology may well remind us of a heritage which we should make our own so far as belief in coherent thought is concerned, though we are by no means committed to all of the assumptions or to all of the conclusions of reformed processes of thought.

The profound conviction of the sovereignty of God has received full and notable witness in the reformed faith. It can be set forth in such a fashion that it sees a hard and arbitrary will at the heart of the universe dispensing decisions without moral basis or moral conclusions. No end of the best reformed thinkers have turned with uneasiness

nd something not unlike distaste from such positions. ut the sovereignty of God may be interpreted as his complete and eternal loyalty to his own nature, which is in s essence the perfection of moral good will, of ethical ove eternally alive. It is not an irresponsible thing. It s perpetually responsible to that goodness which is the ery genius of God's own eternal life. So interpreted, he sovereignty of God has an inevitable place in the cumenical faith.

THE BAPTIST emphasis upon adult decision in respect of the Christian verities is of permanent importance. It may not effect the Methodist attitude toward nfant baptism. But it will remind us that the parents' onsecration of a child must be reaffirmed by the child himself when he comes to years of discretion. The solidarity of Christians in a corporate spiritual life is never o wipe out the sense of individual responsibility. In Christian baptism there is claimed for the child its heritage through Christ as part of the kingdom of God. But the validation of that claim by the responsible adult decision of that child in later years is a matter of the greatest and most pivotal importance. Without discarding our own position, we can thus learn something from the Baptists.

There was a day, a little before our own, when every vital and vigorous young Methodist minister was a proud reader of the writings of Dr. R. W. Dale. His book on the "Atonement," and his book on "The Living Christ and the Four Gospels," became a part of the inheritance, not only of Congregationalists, but of the whole Christian church. When one thinks of Dale in his great days at Carr's Lane Church in Birmingham, one feels in the presence of something very massive and very compelling. In him the rather patrician intellectual tradition which has characterized Congregationalism at its best, became stoutly evangelical. Dr. Peter T. Forsyth, who is so happily coming to his own again, put a flashing and epigrammatical dialectic at the service of the gospel. In his case, paradox was never a method fo escaping intellectual responsibility, but was rather a method of expressing Christian insight. In such men as Dale and Forsyth the Congregational tradition came to fine flower.

THE SOCIETY of Friends — if in a sense we may refer to the Society of Friends as a church — has a place of its own in the religious life of the world since the seventeenth century. The very pronouncing of the name Quaker suggests the opposition to war of this small but influential group. It is not always realized that the guidance of the inner light is even more fundamental. If a young man feels that the inner light leads him to take part in military activity he can become a soldier without losing his place in the meeting house to which he belongs. There is a creative and far reaching quality about this principle, that our positions must be submitted to the test of the deep religious experience in the soul of the Christian.

We have up to this point said nothing of the ancient and significant Greek church. We may now take time to remind ourselves that if the emphasis of the Latin Communion has been on the cross, the emphasis of the Greek church has been on the incarnation. When we follow the tradition back to Clement and Origen and Athanasius we find ourselves in the presence of a central consciousness as to the person of Christ. That the flesh was of such stuff that the word could become flesh was the important matter in the thought of Christians of the Greek tradition. All diseased and unhealthy conceptions of human nature fall before this belief. Sin can now be seen to be what Wesley called it — the voluntary transgression of known law: It is the deed of a creature made for God who by the misuse of his freedom has turned from God. You can only understand humanity when you see what it became in Jesus Christ.

Doubtless Satan, the adversary of the book of Job, if he is still interested in such things, might suggest a study of the churches for warning as well as for inspiration. Whenever the political usurps the place of the spiritual, the church is taking the wrong way. Whenever intellectual analysis takes the place of Christian experience and Christian action, the church is moving upon a false path. When Christian feeling is made a substitute for Christian action, the church itself suffers from a process of emasculation.

THERE IS ONE more necessary word. There are, to be sure, many things to be said about the Anglican witness. Two of them are particularly relevant to our discussion. The first has to do with the sacramental view of life. Put briefly, this can be expressed by saying that it is of the very nature of the physical to be the livery of the spiritual. The physical finds its true meaning as it is shot through with the splendor of the spiritual. The physical is its own true self as it becomes the vehicle for the commanding power of the spiritual.

Then there is the emphasis on Christian humanism. A few months ago, Dr. W. R. Matthews, the dean of St. Paul's, wrote: "There are eminent Christian apologists who write as if humanism were the enemy of Christianity and simply the supreme manifestation of human pride. Such indiscriminate denunciation, however, is unjust and dangerous. Surely the better course would be to show that there is a Christian humanism which exalts the dignity of man, while insisting firmly upon his dependence on God." And in that very important book, "The Recovery of Man," Dr. Frank Russell Barry, the Bishop of Southwell declares: "The great task of the church in this savage era is the rehabilitation of humanism." He says further: "If the church is to play its true part in the redemption of this post-war world and not to be overwhelmed beneath its ruins, it must be as the champion and protagonist of Christian humanism." No communion is in a better position to unite this emphasis with the profoundest sanctions of the gospel of salvation in such a fashion as to produce an evangelical humanism which will bring a new power to the thought and experience and action of the Christian church, than is that which inherits the tradition of John Wesley. The Christian humanist can combine the profoundest elements in the thought and life of all of the churches with a

(Continued on Page 15)

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Talking Book

It will be good news to the many blind who cannot read braille, that the John Milton Society is publishing its first talking book (on long playing records) in December. The society, which represents more than 50 denominations in the United States and Canada in the publication of Christian literature for the blind, has published braille magazines, books, a Sunday school quarterly and a religious calendar for many years.

The new John Milton Talking Book will contain gems of Christian literature in poetry and prose and, like the braille magazines, will be made available to the blind without charge.

Local congregations should send in the names of blind persons who would like to receive this talking book and who have a talking book machine or a record player for 33 and one-third R.P.M. recordings. Names should be sent to: John Milton Society, 156 Fifth Avenue, New York 10, New York.

Miss Helen Keller, herself blind and deaf from infancy, has been president of the John Milton Society for almost 20 years. The Rev. Nelson Chappel is general secretary.

The Homemaker's Corner

Mrs. Harry A. Burnham

The Rhythm of Routine

Time was when the General Federation of Women's Clubs made quite a crusade to lift women in the home to a professional standard. It was urged that women stop saying to the census taker, "Housewife. No occupation."

There is no way of knowing how successful that campaign was, but along comes a mere man who, in a quite lengthy dissertation, pays homage to women and their part in the world's work. L. B. Reber, who has a delightful column in every issue of *The Rural New-Yorker,* begins the one for July 21, 1951, by saying, "Now you men folks may go away back and sit down." Then he lists some of things which homemakers accomplish between sun-up and away beyond sun-down.

The list made me breathless, and I was glad when he closed with the words: "Well, that is just about enough for this time, but I did wish to depart from my usual line and talk about Mom, for she deserves all the good things one could possibly say about her. As a rule, Dad is too busy talking about how hard he has to work and it does not dawn upon him that the wife and mother does more work in a day than he does in a week."

Nevertheless, by and large, women who do well the simple home tasks, along with church, P.T.A., and home economics classes are the happiest people in the world.

Agnes Rothery, in her book, "A Fitting Habitation," says: "There is a peculiar pleasure in the swell and fall of gentle routine; a rhythmical pattern weaving in and out through the hours, through the days. Repetition has its fascination. The composer knows this; the designer cunningly employs it; it is instinctive with the poet, and so, in humble measure, does the woman who arranges and fulfills her household tasks."

Agency Discontinued

Washington, D.C. — A Christian citizenship department has been set up by the Council for Social Action of the Congregational Christian Church to replace its legislative department. The change was approved at a three-day meeting of the council's national board during which it discussed the work that the agency has been doing in Washington.

The Rev. Thomas B. Keehn, secretary of the department, said the change indicates that lobbying, as such, is to be only a relatively minor function of the department. Its major function, he said, will be educational, accomplished through such means as Washington seminars for churchmen, publications that discuss the background of public problems, and the encouragement of discussion groups in local churches.

The council will continue to testify before congressional committees whenever legislation with which it has a particular moral concern is under discussion, Mr. Keehn said, but will confine its legislative activities to such testimony. The most recent testimony which the council presented was in favor of Point IV aid to underdeveloped areas of the world and was given to the House Committee on Foreign Affairs.

During their meeting, members of the national board asked the opinions of a number of Congressmen as to the council's program and its effectiveness.

Rep. Walter H. Judd (R.-Minn.), a former Congregational medical missionary, while critical of some aspects of the council's work, said that "we need a two-way window between the churches and Washington, so that they can look into Washington and see what is happening and so that Washington can look to them for moral and spiritual guidance."

Rep. Brooks Hays (D.-Ark.), a prominent Baptist layman, defended church lobbying, saying he thought there were many moral questions on which churches ought to make the weight of their convictions felt.

Senator Ralph Flanders (R.-Vt.), an active Congregational layman, said he hoped the denomination would not abandon its efforts to educate members on Christian citizenship. He said the world is in need of the moral voice of Christianity.

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The Rural Community

The needs of rural communities are being better met by churches today than ever before in the nation's history, according to Dr. A. J. Walton, associate professor of practical theology and director of field work at Duke University Divinity School. Dr. Walton made this statement upon his return from the recent National Methodist Town and Country Conference in Sioux City, Iowa, where the rural church problem was discussed.

The Carolinas have dealt with the problem mainly in two ways, Dr. Walton told the conference: The local conferences have introduced pilot charges with one highly qualified man to conduct the planned program for several areas; group ministries with men trained for specific duties working a common area have been established.

There has been a wide exchange of ideas between areas and conferences in an attempt to find the most effective cure for specific local problems. Dr. Walton cited the example of churches in Tennessee joining together to study the situation and drawing up an organized interdenominational program.

"Today churches generally recognize the need for surveys in rural areas to provide data on which to build their programs," the Duke professor said, "and here the seminaries are playing an important role. . . . Duke and other Methodist divinity schools have rural church experts who direct studies of country communities, and interest students in them. They bring a planned approach and greater understanding to rural needs." Special courses for supply pastors are held annually thoughout the nation. The school at Duke serves the five Southern conferences of North and South Carolina, western North Carolina, Holston, and Virginia and representatives from other conferences.

"While the agricultural expert teaches the farmer how to grow better crops, it is the church and the minister who can show him how to grow better families," the Duke minister stated. "Country people are often closer to the Bible than city dwellers, and

sually have a practical application of the ospels to their problems. Traditionally the rime centers in the United States have been he cities," Dr. Walton said. "Where there as been an upsurge of crime among coun- ry boys, as with Floyd and Dillenger in he thirties, it has been found that they ame from areas with no organized churches nd no social programs. It is this need that he churches are meeting today."

Young Adult Conference

Doris N. French

Only at Rolling Ridge could such an assem- lage of young adults and faculty, 98 students nd eight faculty members, live so harmoni- usly and profitably as did our Labor Day Weekend Institute of Young Adults, beset s we were by sullen, rainy weather for nearly all of our stay. From Friday evening until Monday afternoon we found ourselves elying on one another for inspiring fellow- hip and lots of good fun.

For many months the New England con- erence officers and committees worked con- cientiously and steadily to make the institute he fine success it was. The outgoing offi- ers: president, Mrs. Margaret Hite Bridg- nam; vice-president, J. Charles Brown; sec- etary, Betty Richards; treasurer, Roger Wol- cott, deserve much credit for the planning, s do the various other leaders: program hairman, Josef Muller; worship chairman, Stanley Gutridge; registrar, Virginia Esty; usiness manager, Bill Campbell.

Perhaps the most outstanding feature of he weekend was the devotional aspect: A ireside service of commitment, a candlelight ervice, the climactic communion service on Monday afternoon, as well as several other morning and evening devotion periods, using olo and chorus singing, and dramatic read- ngs, among other useful parts of services.

Classes and discussion groups met each morning with a member of the faculty lead- ng each class: the Rev. Samuel Hedrick, principles of Methodism; the Rev. Lemuel Lord, Christian family life; the Rev. Gil- bert Taverner, young adult administration; the Rev. John Caswell, the service of the church; and Mr. Ralph Warren, recreation. The theme of the weekend included three phases: young adults at work and at play; young adults in family life; and young adults in the church. Some of the discussion groups set up by the student body were Chris- tianity and communism, American freedom and catholic power, business, political and social ethics, and world peace. Once again this year we were glad to have the Rev. John Collier as dean of the institute, and Miss Edith Jordan as our ever ready guide and advisor.

A new set of officers was elected for the ensuing year: president, Doris French of Boston; vice-president, Betty Richards, Worcester; secretary, Eleanor Torres, Spring- field; and treasure, William Campbell, Med- ford. As a token of appreciation for her exceptional work in young adult activities, the outgoing president was presented with a purse, with the heartfelt affection of all her friends and fellow-workers.

As last year, contributions were taken for the purchase of thirty hymnals for Tyson Hall, so this year a collection was taken to aid the new director of Rolling Ridge, who on the first full day of our institute began his new duties.

Dr. Wildman At S.M.U.

Greencastle, Ind. — Dr. Clyde E. Wild- man, who retired this summer as president of DePauw University, will be a visiting pro- fessor of religion at Southern Methodist Uni- versity, Dallas, Tex., during the spring sem- ester of the coming academic year.

Following his retirement from the DePauw presidency, Dr. and Mrs. Wildman became residents of Indianapolis. Their home is at 36 East 54th street. During next year's sum- mer session Dr. Wildman will teach at Gar- rett Biblical Institute in Evanston, Ill.

Before becoming president of DePauw, a position he held for 15 years and from which he retired because of ill health, Dr. Wildman was successively dean of the faculty at Corn- ell College, Mt. Vernon, Ia., professor of Eng- lish Bible at Syracuse University, and profes- sor of Old Testament history and religion at Boston University's School of Theology.

Report Of Young Adult Weekend

Plans are afoot for a full week of spiritual life emphasis next summer, patterned after the Ashrams of E. Stanley Jones, to be spon- sored by the young adults of New England Southern Conference, but open to individuals of all ages, and to families.

The tentative dates for the spiritual life emphasis are August 11th-17th next year. The Young Adult Council intends securing an outstanding person in this area of interest, who will be the keynote leader for the week. Other local leaders will be selected for group guidance.

Another significant step in young adult work was taken at the recent conference, August 18th-19th. A conference cabinet was elected to promote the work on the confer- ence level. This step was taken in order to discover a way of integrating the total young adult work of the conference. Elinor Vand- er Pol of Fairhaven, Mass., was elected presi- dent. Members of the cabinet are Steve Reams of Taunton, Mass.; Barbara Green- hill of Fairhaven, Mass.; Al Tracy of East Hartford; Geraldine Hoxie, Rockland, Mass.; and an appointee from Stoughton, Mass.

The leaders of classes at the young adult weekend were the Rev. F. A. Dyckman, the Rev. Douglas Dorchester, and the Rev. Ralph Henard, and Mrs. Robert Smith of Stoughton, was in charge of the party Saturday night, August 15th.

ZIONS HERALD 125 YEARS AGO

October 4, 1826

State of Dublin — Fever is making the most frightful progress through the city; the Dysentery has set in, and Hunger is stalk- ing about the streets assuming, in several in- stances, the tone of menace and desperation. There should be again a general meet- ing called for a Petition to the King, pray- ing his Majesty to convene Parliament forth- with, for the purpose of considering and de- vising the best means of averting the most dreadful scourge that ever visited a nation. — *Dublin Evening Post.*

* * * *

Power of the Sun's Rays — Mr. Mackin- tosh, a respectable and intelligent gentle- man, who is contractor for the Government works carrying on at Stonehouse Point, near Plymouth, having descended in the diving bell, with workmen, for the purpose of lay- ing a foundation for a sea wall, reports that when the machine, which is provided with convex glasses the upper part of the bell, was 25 feet under water, to his astonishment he perceived one of the workmen's caps smoking. On examining it, he found that the rays of the sun had converged through the glass, and burnt a hole in the cap; also, that similar effects had, during hot weather, frequently occurred on their clothes, so that the workmen, now aware of the cause, placed themselves out of the focal point. — *London paper.*

* * * *

American Library in London — Mr. John Miller (who is well known to all the Amer- icans who have been in London, and most literary men in the United States) has opened a splendid establishment in New Bridge St., London, which is called the American Li- brary. Mr. Miller's rooms are the rendezvous of all Americans in London. If you wish to find a friend who is in England, or even on the Continent, here you will obtain all the information. The politeness and civility of Mr. M. to Americans is notorious. We wish him success in his great undertaking.

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The Pastor's School

Clarence F. Avey

The oft-quoted remark of the Bible pessimist to the effect that "there is no new thing under the sun," might well be applied to ministers' conferences. But a refreshingly new approach has been made to the former pastors' schools conducted in the Boston Area. During the past four years Bishop John Wesley Lord has dreamed of a gathering for Methodist ministers which would be area-wide rather than conference-wide, thus assuring fellowship and wider acquaintance among the clergy from all the widely different areas which make up the Maine, New Hampshire, New England and New England Southern Conferences.

This year the dream became reality when the Geneva Point Conference Center, Moultonboro, New Hampshire, was chosen as the meeting place, and the call sent out to pastors to gather for a four-day period of friendly association and quest, under competent leaders, for new meanings in the work of pastor and preacher. September 3rd to 7th proved to be a time of deep reflection and learning, as well as of deepened resolve to become better ministers of Jesus Christ.

Bishop Lord was present from the first minute of the conference to the last, guiding the assembly with wisdom and friendliness, sharing equally with the pastors in all the aspects of the program. He keynoted the gathering with the following: "It will be our purpose here to learn how to 'defend the right with an appropriate might.' It will be worth all that it has cost if, during the sessions of this assembly, and under skillful leaders, 'we see the Christ stand.' This gathering represents a dream and a hope that has materialized in terms of time and experience. These days of beauty should resolve the frustrations of our lives and fire us with new determination for the future."

Leaders for the conference were wisely chosen, and provided a varied program of mental stimulation. Bible was represented by a course taught by Dr. Wesley C. Davis, professor of New Testament at Southern Methodist University, Perkins School of Theology, Southern Methodist University, who discussed the cryptic message of the book of Revelation. Social issues and the application of the Christian gospel to them, were given lively discussion by Dr. Willis D. Weatherford, of Berea College. Dr. Paul Johnson, professor of pastoral psychology in Boston University School of Theology, gave practical guidance in the new field of counseling. Each of these leaders made a signal contribution to the lives of the pastors who were present.

A deeply appreciated personality of the assembly was Dr. Charles R. Goff, pastor of the famous "Chicago Temple," one of the most unique city churches in the United States. His thoroughly human, warm-hearted, and scriptural messages twice a day gave evidence of his own effective ministry. With unfailing good humor, and the wisdom born of a rich personal experience of Christ, he searched the scriptures and the hearts of his hearers. Dr. Goff's presence and work in the assembly was a new feature, and one felt that no future gathering should be without a pastor's approach to the ministry.

The smaller assemblies of the past have made for more intimate associations among the men. This year's conference, with its increased numbers, 308 in all, made for added enthusiasm. It was good, also, to meet those who came from distant points in the area, and who are seldom seen except for a wider gathering of this sort. In the rural districts of Maine and New Hampshire, women pastors give valiant service to the churches, and their presence added to the significance of this school for preachers.

U.N. Prayer Room

Winston-Salem, N.C. — An editorial in *Winston-Salem Journal* called upon the people of North Carolina and the nation to press for the inclusion of a prayer room at United Nations headquarters in New York.

Citing a recent press report that Secretary-General Trygve Lie is considering abandoning an announced plan for such a chamber in the new U.N. buildings in midtown Manhattan, the newspaper urged the "people of this community and state who believe in prayer, together with other people of the nation," to voice their protest.

"Some time ago it was reported that a room for prayer or meditation would be provided in the General Assembly building of the United Nations, which is to be completed in 1952," the editorial said. "Now the news comes that Lie is veering away from the idea and may not carry it out.

"The same dispatch that brought news of the probable abandonment of the prayer room told how the U.N. is setting up an elaborate place for a bar for the delegates in the Security Council area, with a view overlooking East River. . . . Surely, if the United Nations is able to afford the luxury of a bar, it is not too hard up for funds to furnish people, delegates and secretariat a place to pray and meditate."

The editorial urged those who believed that a prayer room "would mean more than a bar to the success of the United Nations in the years to come" to express their sentiments in letters to Warren Austin, American representative on the United Nations Security Council.

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Methodists Reject Pacifism

Chattanooga, Tenn. — A resolution adopted by the 128th annual session of the Holston Methodist Conference put the group on record as preferring war to world domination by any totalitarian state. "We hold that in an evil world we often have to make a practical choice, taking the lesser of two evils," the resolution said.

In rejecting pacifism, the conference said: "We do not believe that appeasement of aggression makes for peace. We do not believe that pacifism is the answer to the world's international ills. But we pay tribute to the sincere pacifist who is loyal to his convictions."

In another resolution, the delegates declared that selective service is "absolutely necessary." They voted their support of the Point IV program, urged the sending of CARE packages abroad, and endorsed aid to Korea. Included in the Holston Conference are Methodist churches of east Tennessee, western Virginia and northern Georgia.

80 Per Cent Not Reached

Nashville, Tenn. — Eighty per cent of the people in the average American community are not reached by any church school of any denomination. This statement was made recently by Walter Towner, director of the department of general church school work, General Board of Education, in a bulletin issued to Methodism's 40,000 church school superintendents. It is based on population figures and on statistics which the various denominations release.

He expressed the opinion that "as long as we work just with 20 per cent of the people we are not getting anywhere very fast." He pointed out that while a church school may be guiding the growth of Christian character in pupils, finding and training more and better teachers, using lessons intelligently and improving teaching methods, if the people are not there to be taught, all these efforts will be in vain. The question is asked, what will be America's future with four out of five citizens having no contact with the institution which teaches Christ's way?

The director of general church school work suggests that church school superintendents and pastors use the "Friendly 5 Plan" for recruiting church school members. The five

eps in the plan are: (1) Elect an assistant superintendent in charge of membership promotion; (2) discover prospects; (3) assign prospects to workers; (4) invite prospects intelligently; and (5) welcome new members.

The General Board of Education has for distribution a free leaflet entitled "The Friendly 5 Plan" (8196-B) enlarging upon the five steps mentioned above, and "Church School Membership Prospect Card" (8241-B). The latter are 25 cents per hundred. Both may be had from the Service Department, Box 871, Nashville, Tenn.

It was emphasized that while the General Conference Boards of Education do what they can to promote church school membership, the real work is done or left undone by the leaders in the local church schools themselves.

What Methodism Can Learn From Other Churches

(Continued from Page 11)

searching proclamation of the utter dependence of men upon the grace of God brought to us in Christ.

A man only becomes a full man when he becomes conscious that he is a part of something larger than himself. A particular communion of the Christian church only becomes the full possessor of its own life as it realizes that it is a part of something larger than itself. There is even solid basis in the New Testament for the assertion that Christ must surrender his authority to the Father that God may be all in all. So the final contribution which a study of all of the churches can make to Methodism comes with the vision of that larger fellowship in which the good and true elements of the witness of each communion are gathered up in the fullness and the finality of the church, as it exists in the purpose of God, and will one day exist as the final achievement of His grace.

Morgan Memorial Appeal

An urgent appeal for $150,000 was launched on Oct. 1st by the 57-year-old Morgan Memorial Goodwill Industries to maintain its seven social service agencies and to keep hundreds of handicapped persons gainfully employed in reclaiming discarded materials, said Fred C. Moore, superintendent for more than a half generation.

Emphasizing the urgency of reaching the goal, Moore pointed out that the $150,000 needed from public subscription is only one-sixth of the $1,000,000 which Morgan Memorial spends each year to help the needy and to employ and train handicapped, and to provide wholesome recreation and care of underprivileged children and youth. The balance is derived from sale of remade discarded materials and other sources.

Co-chairmen of the campaign, which will continue for six weeks, will be Linwood F. Gifford of Milton, a Boston engineer, and David Dunbar of Lynn, treasurer of the Lynn Safe Deposit and Trust Company. Other members of the campaign organization include, John A. Dunn of Wellesley, special gifts; the Rev. Edson G. Waterhouse of Watertown, publicity; Frank McGowan of Braintree, and Donald K. Packard of Brookline, industry and finance.

The slogan for the drive will be "Share With Us." During the past 12 months, Morgan Memorial has paid out an average of $7,000 weekly, the bulk of it to handicapped workers who have created new merchandise from cast-off materials and thereby remained self-supporting, Superintendent Moore stated. "We find that our handicapped people would much prefer to work on a job rather than accept public charity."

Among the activities sponsored by Morgan Memorial are the Goodwill Day Nursery, Youth and Children's Center, Charles Hayden Goodwill Inn for Boys, Goodwill Workshops, Family Service and Goodwill Free Employment Bureau.

The president of Morgan Memorial, William J. Kurth, prominent Boston attorney, announced that 652,843 man hours of employment were given to 908 handicapped workers in the Goodwill Industries during the past year, 525 persons and 108 families given direct relief, 50 children cared for in the nursery, 170 boys aided in the Goodwill Inn, 511 persons cared for at the Fresh Air Camp at South Athol, 1500 enrolled in the Youth and Children's Center with a total attendance of 66,043, 40 working women and 13 student couples provided rooms at the Eliza Henry Home, 127 stranded men taken as residents of the Seavey Settlement, 31,136 meals provided to the destitute, and 413,519 customers were able to purchase articles repaired by handicapped workers at reasonable prices.

Two campaigns are conducted annually by Morgan Memorial, mother institution of an enterprise which is now world-wide, and with more than 100 Goodwill Industries in the United States and Canada. A spring and summer campaign is held each year with a goal of $100,000.

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HOOVER RUPERT

Here is an additional word of invitation to you to make a special effort to be present in the services of your church next Sunday. By now you surely are aware that the first Sunday in Oct. every year is World-Wide Communion Sunday. I am certain that you have already had an urgent invitation from your pastor to be present when the members of your congregation gather about the Lord's table with hundreds of million fellow-Christians around the world.

In a world like ours today we need the strengthening of our personal dedication which comes when we share in the sacrament of the Lord's supper. We are reminded that it was inaugurated in a most crucial time. Certainly on every hand we are hearing the cry that these are crucial times. But those early disciples who established the practice of seeking to repeat the high spiritual moments of the last supper, found each celebration of that significant occasion brought opportunity for re-dedication to the Christian faith and task. So today, there is a summons that comes to every young Christian, to dedicate himself anew to the responsibility of being Christian in a crucial time.

Certainly no day ever presented a greater challenge to Christian youth than today. With the turmoil that rages in various parts of the world, with the challenge to personal integrity inherent in a day when there is such widespread dishonesty, with the increasing need for persons with a dedication to full-time Christian vocations — whatever the occupation may be, with the Christian challenge brought home to the main streets of America — with all this, we need an opportunity at least once a year to consider our world-wide fellowship as it is reflected in next Sunday's Communion service.

In a world like this we need especially the strengthening of our sense of fellowship with Christians the world over. What an impact the thought creates that a whole world communes with God! And I in my part of the world, and you in yours, will kneel at an altar and in receiving the elements of the sacrament will symbolize the unity of the Christian fellowship. Here is a fellowship that really gets around all barriers of race, color, or nationality. If the London Quakers who visited Russia have it accurately, we can be sure there are Russian Christians who share this fellowship along with Christians of all other countries. I have shared the sacrament with Methodist youth in Poland and Czechoslovakia, and I know they too will participate next Sunday with you and me as the world-wide Christian community shares in strengthening its fellowship.

Lend Bus To Catholics

LAWRENCE, Ind. — Roman Catholic children of St. Lawrence parochial school in Fortville near here are riding to classes every day on a bus belonging to a Protestant church.

When the school opened, teachers and pupils were in a quandary because a new bus that had been ordered was not ready for use. Then somebody suggested that the Disciples of Christ Church in Fortville had a bus and might help.

Accordingly, Father Robert Minton of St. Thomas' Catholic Church in the same town approached the Rev. Kenneth Morris, pastor of the Protestant church, who agreed at once to turn his bus over for use by the Catholic youngsters.

"It was just a matter of Christian courtesy," Mr. Morris said. "It was the application of the Golden Rule. If we were in the same predicament, and our Catholic neighbors had a bus, we certainly would want them to lend it to us." The Protestant bus, Mr. Morris explained, is used generally to take young people to summer camps or on trips to state parks.

Anglo-Catholics Caution

LONDON — Actions toward reunion which "blur distinctions between the Church of England and non-episcopal communions" were scored in a statement by the Anglo-Catholic Council, an unofficial but influential group within The Anglican Church.

The statement, which was addressed to all members of the Church of England Assembly, complained that actions were frequently taken which seemed to make light of fundamental theological differences and traditions.

"We could never," the statement said, "agree to be in communion with bodies which will not express their faith by the recitation of the Catholic creeds in their worship. We are unable to treat the question of the ministry as if it were not involved in Catholic faith as a whole and were only a question of church order."

"We believe," the statement went on, "that the Church of England is committed by her formularies to the acceptance of apostolic authority for the threefold order of bishops, priests and deacons, and that no other form of ministry can be regarded as the equivalent of this.

"We cannot agree that confirmation should be regarded as an optional rite which may or may not be accepted before admission to Holy Communion at our altars. We believe that either reunion of, or intercommunion between, the Church of England and a body that remained wholly or partly non-episcopal in its ministry would involve discarding the theological basis of the episcopacy to which the Church of England is committed."

"We do not believe," the statement concluded, "that unity is furthered by holding joint services in church, by inviting nonconformist preachers to occupy our pulpits, or by proposals for intercommunion with non-episcopal bodies."

India Plans Mission

NAGPUR, India — The United Church of Northern India is planning to inaugurate missionary work in South Africa.

Named as the first missionary to South Africa is Piyare Lall Hkazan Singh, a graduate of the Forman Christian College in Lahore, who is now undergoing a course in theology at the Saharanpur Theological Seminary.

The Rev. Robert B. Love, secretary of the church's foreign mission committee, said it is not yet definitely known in which part of the African continent Mr. Singh will set up his headquarters. "Uganda, Kenya and Tanganyika are all offering opportunities," he said. "So Mr. Singh will consult with the missionaries and businessmen in Mombasa and Nairobi and then take a reconaissance tour."

The decision to start mission work in South Africa was made last year when the General Assembly of the United Church voted to appoint a committee to examine the proposal and choose a candidate for the work.

District Fall Meetings

Each district of the New England Southern Conference Woman's Society of Christian Service has planned a fall meeting. They will meet as scheduled: The New Bedford District from 2:00 p.m. to 8:30 p.m., Oct. 9th, Memorial Church, Plymouth, Mass., Mrs. Harold Sparling, president, presiding. The study-courses will be presented by those attending the Jurisdiction summer school at Syracuse, N.Y. These are: "Churches for our Country's Needs," by Mrs. David Bennett; "Latin-America," by Mrs. Wesley C. Green; "The Book of Acts," by Mrs. George Hill, Jr., and "The Family," by Mrs. Sanford L. Hammond. Special departments needing emphasis will be highlighted by Miss E. Louise Richardson of the New England Conference on "Status of Women," and the "Wesleyan Service Guild," will be presented by Miss Eleanor Clarkson of New York City, Jurisdiction secretary of the Wesleyan Service Guild.

* * * *

The Providence District will meet at 10:30 a.m. to 3:30 p.m., Oct. 18th, First Methodist Church, Pawtucket, R.I., Mrs. Thomas Bowmar, president, presiding. The special theme used will be "Adventure," with the four study-courses also presented, and the skit, "More Power to You," arranged by the promotion secretary, Mrs. Gilbert G. Kittredge. Mrs. Edmund A. Sayer, secretary of Christian Social Relations for the Northeastern Jurisdiction, will point up the goals of her department.

* * * *

The Norwich District will meet at 10:30 a.m. to 3:30 p.m., Sept. 27th, the Methodist church in Willimantic, Conn., with Mrs. Harvey K. Conklin, president, presiding. Two discussion groups will be held — one on the "Status of Women," led by Mrs. Norbert Hill, district secretary and the other on "Missionary Education," led by the district secretary, Mrs. G. Hamilton Eastlund.

A pledge service will be conducted by the district treasurer at each of the three fall meetings. This will be followed by an address by the Rev. Carl Patton, Jr., on the theme: "Methodism In Peru." The Rev. Patton served under the Methodist Board of Missions and Church Extension and was dean of our American College in Callao, and director of the Andes College in the Andes Mountains. He is doing graduate study at Boston University School of Theology.

Minister Tells Gromyko

JOLIET, Ill. — A Methodist minister said that he had outlined the "Christian view on peace" to Andrei Gromyko while on a train journey from the West Coast.

The Rev. Robert H. Hamill, 39, of Ottawa Street Methodist Church, Joliet, Ill., said that he had introduced himself to the Russian diplomat and was invited to sit down. He then told Mr. Gromyko: "As a Christian, I want to express myself and the Christian point of view on the world situation and peace. The large bulk of Christian people is anxious to find a non-violent way of achieving justice and peace for all the world."

Mr. Gromyko replied: "Thank you very much." The minister said that during the 15-minute discussion, he steered the conversation three times to the same topic of Christian thought on peace, and on each occasion received the same reply from the Russian, who then changed the trend of the conversation.

Among non-controversial subjects discussed by the two men, he said, was the relative strength of Protestant, Roman Catholic and Orthodox churches in America. Mr. Gromyko

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peared interested in Mr. Hamill's trip to the West Coast where he lectured Methodist students at Lake Tahoe, Cal.

Speaking later on his impressions of the Soviet diplomat, the Methodist minister said, "It was not a profound discussion, being mostly one-sided. But Gromyko was hospitable, courteous and a good host. It was good fun, a good experience. We did not make hands as we parted."

Mr. Hamill said he wanted to talk to the Soviet diplomat because "I always try to make that the Christian point of view gets a chance for expression. This was a chance and I took it."

Weeks Ruling On Released Time

PITTSFIELD, Mass. — The Pittsfield school committee has asked city solicitor Francis J. Quirico to settle the subject of released time for religious education of school children. Committeeman Frederick J. Carpenter said he asked for the legal advice so that the issue may be settled. The subject has been hanging fire since July.

According to Massachusetts state law, Dr. Carpenter said, religious instruction may be permitted if no school expenditures are made, and if the absence is not more than one hour per week.

He said the law prohibits the use of teachers' time and school facilities. But released time, he added, implies that someone will have to check on attendance "because we can allow released time only for religion, not so that someone can smoke cigaret butts under the Second Street bridge."

Dr. Carpenter said he is concerned about the taking of attendance because he feels that it may be construed as using a teacher's time, which would be illegal. He wants Mr. Quirico to settle that question as well as any others that might arise in further discussion of the released-time issue.

Freedom In Yugoslavia

NEW YORK — All the churches are open in communist Yugoslavia, but "I wouldn't say there is complete religious freedom." This was the report brought back by Dr. John A. Zvetina, professor of constitutional law at Loyola University, Chicago, who made an inspection tour of Yugloslavia at the request of American religious and American-Yugoslav cultural organizations.

Returning to New York after a month's stay in Yugoslavia, Dr. Zvetina, who is past president of the Chicago Community Fund and the Archdiocesan Union of Holy Name Societies, reported "fear" among many Yugoslavs that "retaliations and discrimination might be applied in various ways" if they kept up their religious practices. "The churches are still crowded," Dr. Zvetina said. "In some churches I even saw uniformed soldiers attending services — though not in any Roman Catholic churches."

One of the chief purposes of his trip, he said, was to inspect the distribution of surplus American food in Yugoslavia under the auspices of CARE. He said he felt that the Yugoslav government was making a satisfactory effort to see that the distribution of the surplus food was undertaken without discrimination as to party membership, religion, or national affiliations.

Dr. Zvetina said the food was distributed in urban areas because the government "insisted" that the need was greater in the cities than in the rural areas. However, he added, "I found some rural areas greatly in need of assistance."

As one who knows Yugoslavs well through frequent visits to their country, Dr. Zvetina said he couldn't "see the difference between a communist in Yugoslavia and a communist anywhere else."

Looking ahead, Dr. Zvetina said he thought "the present regime still has a great task before it in winning the love and loyalty of the rank and file of the people of Yugoslavia." He insisted this can only come with a respect for basic rights and freedoms.

On A Wide Circuit

W. W. REID

"Dead End . . . No Exit"

We came to a sudden halt in face of the staccato warning, "Dead End . . . No Exit." We could go no farther. Was this the end of our journeying? Was this the "drop" over the edge of the earth that Columbus' sailors were daily expecting? Of course not! We turned our car (and our faces) in the opposite direction. The narrow lane led to a gravel road; the gravel to a highway; and the highway connected with every other highway in the United States.

And then we realized that there is no "dead end street" anywhere. Somewhere along its length or at its other end there branches off a road that leads to the main highway; and from that highway one may tour and detour to every other street in America. And — if one wants to consider the ocean route or the airways as highways (which they are) — one may travel from any so-called "dead end street" to any spot or highway in the world. The very street in front of your house, no matter how guarded from "through traffic," literally connects with every street in Washington, in Moscow, in Canton, in Seoul, in Paris. Our highways help tie the world into a close-knit community of common interests; they are the arteries and the veins of our physical life on earth.

Nor are there "dead end streets" in the intellectual and spiritual realms. How many scientists have come to an impasse, a "no exit" sign, in their experimentation, only to find a branching highway that led directly to their objective? How many handicapped men and women — "at the end of the road" — have found that very route leading to broad avenues of sunshine, of service, of self-discovery? How many of your friends and mine, seemingly bogged down in "dead end" jobs, have detoured or crashed through to lives of happiness, of maturity, of usefulness? What at first may seem the end of a road is a "dead end" only to him who turns off the engine and sinks in the mire.

I am convinced, too, that there is a road out, if we will but seek and follow it, for every social, economic and political problem that has bogged down mankind and this generation. I do not for a moment agree with friends who tell me, "There will always be war . . . man was born a fighting animal." I do not believe that two races cannot live side by side — or intermingled in the same community — without antipathies, prejudices, economic rivalries. I do not believe that we must always have in the world people who are poor, and in need, and hungry, and in semi-servitude — not even to maintain a so-called capitalistic system do we need that. Nor do I believe that armed combat must resolve (or can resolve) differences in political or economic ideologies.

There are, here as elsewhere, no "dead ends;" but there are paths — perhaps rough, even overgrown at the moment — that lead out from the barricades and the curtains and onto the world-linking highways of understanding and co-operation. And it is the task of each of us to search for and direct traffic to these highways.

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PERSONS

Dr. John M. Pearson, president of Drew Seminary for Young Women at Carmel, N.Y., announced the appointment of Miss Cora I. Armstrong as dean. She holds degrees from Hartford Seminary Foundation, school of education, and from Auburn Seminary, and is finishing her masters degree in the University of Rochester. In addition to having had wide platfom experience she has served the Young Woman's Christian Association and held positions in religious education.

Polhemus To Haverhill

Bishop John Wesley Lord, resident in the Boston Area, announces the appointment of the Rev. Oscar M. Polhemus, pastor at Lancaster and Grange, N.H., since 1948, to Grace Church, Haverhill, Mass., effective October 1st. Grace Church has been without a minister since the first of September when the Rev. Raymond S. Proudfoot was transferred to the Pacific Northwest Conference.

Mr. Polhemus, a native of Indiana, is a graduate of Indiana University with the degrees of A.B. and A.M., and of Boston University with the degrees of S.T.B. and TH.D. He began his ministry in 1923 in the Pittsburgh Conference, but was transferred in 1931 to the New Hampshire Conference, of which he has since been a member. He served as an army chaplain during World War II.

Mrs. Polhemus was Helen Winslow Simons before her marriage. There are four children in the family, two daughters and two sons.

The Rev. and Mrs. Clyde B. Stuntz, of Lahore, Pakistan, and of New York City, have announced the engagement of their daughter, Hyla Clark Stuntz, to the Rev. Paul Converse, of Boston. The wedding will take place in October in the Washington Square Methodist Church, New York, of which the bride-to-be's uncle, Dr. Philip S. Watters, is pastor. Miss Stuntz, granddaughter of the late Bishop Homer C. Stuntz, is a graduate of Smith College, has a B.D. from Union Theological Seminary, taught for a year at Scarritt College, and has been overseas with The Methodist Church and the CIMADE in relief and rehabilitation service. Mr. Converse is educational secretary of the Student Volunteer Movement, New York.

It has been announced by the Rev. Alfred B. Minyard, minister of the Danvers Methodist Church, Danvers, Mass., that since several unsolicited gifts have been received for the purpose of providing a memorial to the late Rev. and Mrs. Hiram W. Hook, a memorial fund has been established at the church. The proceeds from the fund will go to improve the worship facilities of that church. Anyone desiring to participate in the "Hiram and Edith Hook Memorial Fund" is asked to communicate with the treasurer of the fund, Mrs. Mabel Bailey King, 133 Sylvan Street, Danvers, Mass.

Mrs. Otto, widow of the late Rev. Charles S. Otto, of the New England Conference, is recovering from an operation at the Lowell General Hospital, Lowell, Mass.

The Rev. and Mrs. Albert W. Jackson have returned from Delaware, Ohio, to their home in Falmouth, Mass., after taking their daughter, Gwendolyn, to Ohio Wesleyan University for her freshman year.

Mrs. F. Olin Stockwell, missionary in Chungking, West China, has arrived in Hong Kong, according to cable advises to the Board of Missions and Church Extension. She is now en route to the United States. Her husband, Dr. Stockwell, was arrested by Chinese communists in November 1950, and is still held in detention.

Worcester District News

Francis C. Wilson

The first monthly meeting of the Worcester District Ministers' Association will be held at Wesley Church, Framingham, at 10:30 a.m., on Monday, Oct. 15th. Dean Howard M. LeSourd of the school of public relations, Boston University, will be the speaker. The Rev. Mason W. Sharp of Worcester is president of the association.

* * * *

Worcester district's participation in the New England Conference Christian Mission will be mapped out in three sub-district meetings directed by Superintendent Charles T. Allen. These conferences, to be attended by pastors and representatives of church boards of education and committees on evangelism, will be held at Lunenburg, Oct. 8th, Sudbury, Oct. 11th, and Quinsigamond Church, Worcester, Oct. 15th.

* * * *

Dr. George A. Fallon and the Rev. Mason W. Sharp, both of Wesley Church, Worcester, appeared on the program of the Worcester Clerical Club on Oct. 2nd at the home of the Rev. and Mrs. Francis C. Wilson of Epworth Church. President Herbert Fulton of Townsend presided over the session.

* * * *

The Fall Methodist Youth Fellowship Rally of the Worcester District will be held Oct. 12th at Chestnut Street Church in Gardner. Theme of the rally is "Christian Youth — The Master's Hands." The inspirational speaker will be the Rev. Harold B. Keir, executive secretary of the Springfield Council of Churches. In nearby First Congregational Church the district rally for intermediates will be held at the same time on the theme of "Christian Vocations." Registration for both rallies starts at 2 p.m.

Honor The Rev. Snape

Twenty-five years of service to handicapped men and women in the Goodwill Movement, will be honored when Davis Memorial tenders a testimonial dinner to the Rev. W. Harold Snape, its executive director, on October 10th, at the Hotel Twenty-Four Hundred, Washington, D.C. The event will be a highlight of the district's observance of National Employ the Physically Handicapped Week, October 7th to 13th.

A native of Chicopee Falls, Mass., Mr. Snape was ordained into the Methodist ministry in 1925, and began his pastorate in Belchertown, Mass. It was while serving a charge in West Springfield, Mass., that he added to his parish responsibilities the organizing of the Goodwill Industries there in 1926.

A meeting of the combined Protestant men's clubs of Needham, Mass., was held Tuesday, September 25th, in the Preston Mitchell Fellowship Hall. The speakers of the evening were Howard Selby, general manager of United Farmers Cooperative Creamery, and owner of the local Walker Gordon plant, and George Fingold, who lectured on gambling.

Mrs. Marjorie MacMullen Freytag has resigned as clinical psychologist at the Cushing Hospital for Veterans to enter the graduate school at Boston University to complete her PhD in Psychology.

The Rev. David K. Almon, pastor at Stonington, Maine, since 1948, has been transferred to the Pacific Northwest Conference for appointment to a church in Spokane, Washington.

MYF Rally

The Boston District Methodist Youth Fellowship cabinet has set up the following schedule for its October 12th rally, to be held at the First Methodist Church in Dorchester, Mass.: 2 p.m., registration and informal recreation; 2:45, orientation and priming; 3:00, discussion; 4:00, recreation (square-dancing); 4:45, "coke time;" 5:00, business; 5:45, free time; 6:00, supper, fellowship singing; 7:00, commission meetings; 7:30, presentation of "The Call," a film "The Accused;" and 8:00, worship.

Speaker at the worship service will be Dr. Emory Stevens Bucke, editor of Zions Herald. Dr. Bucke will speak on the subject, "Christ Above All?" He will also assist the Rev. Guy Allen, pastor of the Dorchester church, in serving Holy Communion to those

tending the worship service. The service will be led by Miss Alison W. Robbins, worship chairman of the New England Conference.

The annual forum sponsored by Christ church, New York, will this year devote Oct. 9th and 10th to a presentation of 17 addresses under the general title, "Strength for Tomorrow's World." Dr. Ralph W. Sockman, minister, will preside over the four sessions on the afternoons and evenings of the two days. College presidents, ambassadors, judges, publishers and statesmen are in the program.

Dean Of Chapel

Boston University's newly appointed dean of the chapel, Dr. Franklin H. Littell, will leave the very important position as chief Protestant advisor of the High Commissioner for Germany to take over his new duties at the university on January 2nd (1952), it has been announced by President Harold C. Case. For the past two years, Dr. Littell has had the responsibility of relations of the occupation authorities with German church leaders and with American international church bodies, also doing research in Protestant and interfaith ecumenical relations. At Boston University he will be chaplain for many thousands of students and faculty of all faiths, representing dozens of foreign cultures as well as the 48 states.

In the meantime, former University Chaplain William E. Smith, who resigned this summer, has been succeeded by acting Chaplain Rabbi Charles Freedman, director of the Hillel Foundation at Boston University since 1945. The broad scope of his duties, which he will develop and pass on to Dr. Littell in January, range from chapel duties through guidance for the chapel committee, services, the chapel choir and the many religious groups of Boston University.

Acting Chaplain Freedman will be assisted by Father Norman O'Connor, of the Paulist Fathers, St. Ann's Rectory, Boston, who has been appointed as counselor for the Catholic students throughout the university.

Leadership Training School

The third annual Methodist Leadership Training School of the Bangor-Brewer vicinity is being held on Tuesday evenings, Sept. 11th to Oct. 9th, at the Grace Methodist Church in Bangor, Maine. Dean of the school is the Rev. Ralph J. Barron, pastor of Grace Church.

Twelve Methodist churches co-operate to give this yearly training school, which offers a wide selection of courses for primary, junior and senior age groups. Featured this year are the devotional sessions led by the Rev. William R. Wright, pastor of First Church, Bangor, and the course in "Christian Sensitivity" given by the Rev. Manfred A. Carter, pastor at Eddington, Maine.

Other courses are taught by the 14 members of the faculty, emphasizing the creative and artistic aspects of Christianity. At the beginning of the course, there were 78 enrolled in the classes.

ACT At B.U.

Action for Christ and Truth, a new social action organization of Boston University School of Theology, launched its 1951-52 program Thursday evening, September 20th. This meeting, the first of the new group, discussed plans for the coming year, and established committees to carry out the program and action on pertinent social issues.

Four major emphases are contemplated for the year: Inter-racial brotherhood; inter-national peace; co-operatives; and the organization of a "church-in-the-community" program in a greater Boston church.

The officers of ACT for the coming year are: president — Roger Ragan; vice-president — Bill Cook; executive secretary — Dwight Darrah; and secretary-treasurer — Warren Rempel. Dr. L. Harold DeWolf is faculty advisor of the group.

Delegates At Oxford

Oxford, England — Five hundred delegates from 38 countries are shown in one of the sessions of the Eighth World Methodist Conference held in this ancient university city August 28th to September 7th. The sessions were held in historic Wesley Memorial Church, shown above, and buildings of Oxford University.

Jurisdiction Officials Confer

Secretaries, statisticians and treasurers of the annual conferences of the Northeastern Jurisdiction met for the first time on a Jurisdictional basis in New York, Sept. 19th, to discuss the intricacies of the complex, onerous and too often unrecognized services that collectively these officials render.

The meeting was called by the Rev. Dr. Albert C. Hoover of Chicago, director of the statistical office of The Methodist Church, and Dr. Edgar H. Nease of Charlotte, N.C., chairman of the General Conference commission on records and forms. The Rev. Dr. Maurice L. Bullock of the New England Conference chaired the meeting, and the Rev. Dr. Joseph M. Blessing of the Newark Conference served as secretary.

The group strongly supported a memorial calling on theological seminaries to require at least one semester's study of church administration. Treasurers and statisticians all favored a fiscal year which closes well in advance of the conference session. Conference secretaries felt that their usefulness would be increased if, when matters were being discussed in the cabinet having to do with future plans and program, they were to be invited to sit in with the superintendents and bishop.

There was a general conviction that annual conferences should provide secretaries, treasurers and statisticians with adequate honoraria and expense accounts.

Bishop G. Bromley Oxnam, resident in the New York Area, addressed the conference officials at their luncheon on "Records as a Way to Freedom." The Rev. Dr. Nolan B. Harmon, book editor, and Harry F. Keiser of the New York branch of the Methodist Publishing House spoke to the group concerning their desire to supply the church with the most complete and efficient record materials. High praise was given the increasing services of the statistical office of the church.

In the Marsh Chapel, Boston University on Tuesday, October 30th, at 8 p.m., there will be an ecumenical educational meeting, the speaker to be Dr. Paul Griswold Macy of the World Council of Churches. The subject of his address: "The Church Of The Living God In A World Of Dying Men."

B.U. Chapel Services

The Boston University School of Theology has resumed its regular schedule of Sunday morning worship services, held in the Daniel L. Marsh Chapel at 11 a.m.

On October 7th the third in this series of services will be conducted by Dr. Allan Knight Chalmers, professor of preaching and applied Christianity at the Boston University School of Theology. The title of his sermon will be, "Will Christianity Work?"

The preacher for the following Sunday, October 14th, will be Dr. Chester A. McPheeters, minister of the Metropolitan Methodist Church, Detroit, Michigan, who will speak on "The Discipline of Disaster."

The Rev. Ralph W. Pritchard, minister of the Butler Memorial Methodist Church, Shelburne Falls, Mass., was admitted to the New England Deaconess Hospital, September 24th.

Correction

In the Twin Area Calendar, the October 9th date reads: Southern District New Hampshire Fall Conference, Haverhill, Mass. The correct reading should be Southern District New Hampshire Fall Conference, Central Church, Lawrence, Mass.

Churchman's Film

RICHMOND, Va. — It sounds like some mysterious form of sabotage, but Dr. Walter C. Gum thinks the explanation probably is much less exciting. The Richmond district superintendent of The Methodist Church recently returned after a two months trip to Europe. Among other things, he visited east Berlin to see a communist youth rally, and was somewhat surprised at the ease with which he secured permission to take pictures.

"It was very simple," he related. "I just went to east German police at the Brandenburg Gate and asked them if I could go through and take pictures. They passed me and my camera right into the east zone. No one interfered with me or even seemed interested in the fact that I was taking photographs."

Back in Richmond, Dr. Gum took the films he had "shot" abroad to a local camera shop to be developed. When he went to claim them, he discovered that every roll had turned out all right — except the one with the east Berlin pictures on it. That overexposed roll showed nothing.

Dr. Gum doesn't know for sure what happened, but he theorizes that he left the back of the camera open when he was shooting those pictures, and light got in. For, honest man that he is, Dr. Gum admits that when it comes to taking pictures, he's no expert.

Bans Religious Garb

SANTA FE, N.M. — In a unanimous opinion, the new Mexico Supreme Court banned the wearing of religious garb in the public schools of the state. It did not, however, bar members of religious orders from serving as public school teachers.

At the same time, the high court upheld District Judge E. T. Hensley in enjoining 124 specified brothers and nuns from serving as instructors in public schools on the grounds that they taught religion. Judge Hensley's decision had barred 139 religious from teaching in the state's tax-supported schools. The Supreme Court dismissed the injunction against 15 nuns, declaring "there was no evidence to support a finding that they taught religion."

The court's opinion, written by Justice James McGhee, declined to direct the "blanket" injunction against all members of Roman Catholic orders sought by a group of Protestant residents of Dixon and other New Mexico communities.

"In reaching these decisions," Judge McGhee said, "we are not unmindful that members of the religious have served as teachers, and have in the past rendered fine service. The fact that they were teaching religion in the public schools in violation of the state and Federal constitution was well known to school authorities, both local and state — by them condoned and in many cases encouraged."

There are no Catholic religious teaching in the state's public schools at this time. Last April, Archbishop Edwin V. Byrne of Santa Fe announced that he would not renew their teaching contracts.

The court praised the archbishop and declared that the people are "indebted" to him for taking religious training out of the public schools, and "not to the public school officials charged with such duty."

The ruling upheld the lower court in barring public school classes from church-owned buildings, in prohibiting the transportation of parochial school pupils in public school buses, and in prohibiting the distribution of free texts to parochial schools.

Archbishop Byrne also announced last April that church property would no longer be used for public school purposes in New Mexico. His announcement followed a declaration by the state board of education that under a new policy it would not rent any building owned by a religious group for public school purposes except under "exceptional circumstances."

Layman's "Satio"

The Boston and Lynn Districts will hold their third annual Layman's SATIO at Rolling Ridge, North Andover, Mass., on Oct. 5th and 6th. The word SATIO is an abbreviation of the phrase, "Sit-down And Talk It Over," which describes the purpose of the layman's meeting.

This year the theme of the SATIO will be, "The Church for You Doth Wait." The keynote speaker will be Dr. Emory Stevens Bucke, editor of ZIONS HERALD. Dr. Bucke will give an after-dinner address on Friday evening, Oct. 5th.

The program will be as follows: Friday, 5:00 p.m., registration; 6:30, dinner, followed by the keynote address; 8:45, fireside question hour, directed by the district superintendents, the Rev. Willard C. Arnold and the Rev. Archiver J. Strait. Saturday, 7:15 a.m., rise and shine; 7:45, thought for the day, by Mr. W. Albert Lotz; 8:00, breakfast; 8:45, morning constitutional; 9:00, chapel service by the Rev. Otis Maxfield; 10:00, discussion groups led by the Rev. William Duvall and the Rev. Paul Uhlinger; 12:30, lunch; 1:30, closing address by Mr. Clintice L. Cowan; and 2:00 adjournment.

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Memo From Bishop Lord

To the members of committees on Pastoral Relations of the Boston Area: There is great misunderstanding in our church regarding the functions of the Committee on Pastoral Relations. At a recent meeting of the Boston Area cabinet, it seemed wise that a clarifying statement should be sent to the churches so that all might act in accordance with the provisions of the Discipline and in line with true Methodist procedure.

To this end the following summary has been prepared. Such a statement has been used in other areas of our church and has served to render more effective the work of the committees on Pastoral Relations.

We hope, therefore, that this summary will be received in the spirit in which it is prepared, and will strengthen our love for, and devotion to, Methodist polity and action.

Disciplinary Statement

Paragraph 147 (3), Discipline 1948: (a) During the temporary absence of the pastor — "the Committee on Pastoral Relations, which shall be responsible, in consultation with the pastor, for supplying the pulpit during temporary absence of the pastor;" (b) when a change in pastoral relations is contemplated — "the Committee on Pastoral Relations shall co-operate with the district superintendent and bishop and consult with the pastor. This committee shall be amenable to the Quarterly Conference."

"Amenable To The Quarterly Conference"

This committee is the creature of the Quarterly Conference, being created by the Quarterly Conference, and therefore is "amenable to" it.

The committee is not appointed with power. So it does not act in the place of the Quarterly Conference and it is not independent of the Quarterly Conference.

Therefore, of course, there is no finality in a vote of the committee. Its function is only "co-operation" and "consultation." But that is important.

"Consult With The Pastor"

When a possible change is being considered, this consultation should be a friendly, "man-to-man" consultation.

It is suggested that this be more personal than formal and "official."

Where there are differences of opinion, it is far better to work out an adjustment, committee, district superintendent, and pastor co-operating, rather than report to and

e a vote, pro or con, in the Quarterly iference, though sometimes the latter pro- ure may be unavoidable.

-operate With The District erintendent And Bishop"

n case of difference of opinion on a charge arding a change in pastoral relations, the mittee, in "co-operating" with the dis- t superintendent and bishop, should fairly faithfully report not merely its own atti- e but, so far as it is able, the attitude of members of the Quarterly Conference of the members of the church.

he Committee on Pastoral Relations is to assume that it is to choose a pastor; her, it is to co-operate with all concerned. his committee is the liaison agency be- en congregation, pastor, and cabinet. Its ction is advisory rather than executive. has a responsibility to the pastor as well to the church.

When a change in Pastoral Relations is ntemplated," and the appointment of a new tor is being considered, the Committee on toral Relations and the district superin- dent should "co-operate" from the start l throughout the period of consideration possible appointees. Neither should act hout the other. (The district superin- dent will represent and act with the cab- t and bishop.)

ggestions On Procedure

. The Committee on Pastoral Relations d the district superintendent should to- her survey the situation and the possi- ities. The superintendent, the cabinet, and bishop, after studying the local situation, ll discuss possibilities and, with the Com- ttee on Pastoral Relations, weigh together suggestions both from the cabinet and m the committee.

2. It is taken for granted that both the mmittee on Pastoral Relations and the dis- ct superintendent will be conversant with conditions on the charge and weigh its cial needs, both apparent and latent, over ainst the various talents of the suggested pointees.

3. The district superintendent is expected know the talents, general ability, person- ty, and availability of the pastors on his strict. He knows also the general condi- ns prevailing in the conference, the dif- ulties and the possibilities. Therefore, it suggested that it would be well for the mmittee first to confer with the superin- ndent.

4. If the district superintendent thinks a change in the pastorate would be best for the charge and for the pastor, and he and the cabinet are inclined to initiate the change, he will, of course, confer and co-operate with both the Committee on Pastoral Relations and the pastor.

5. When a charge through its representatives asks for a change of pastor (or "insists on a change"), it will be especially necessary for it to accept the guidance and judgement of the district superintendent and cabinet, since arranging for a new pastor is usually dependent largely on the appointments available for the present pastor.

6. Certainly we can all agree that a Committee on Pastoral Relations should never take an attitude or make demands which, if all other similar committees did likewise, would destroy our appointing system and the connectional life of our church.

Surely, also, no church will knowingly and wilfully seek its own advantage at the expense of others or without regard to the interests af all others.

7. In case it is desired to "hear" or visit with preachers who may be considered, the Committee on Pastoral Relations should first "clear" with the district superintendent.

In our Methodist procedure, any negotiations with possible appointees should be made by, through, or with the concurrence of the cabinet, rather than directly with the man apart from the cabinet.

In Methodist practise, churches do not issue "invitations" to ministers but express their preference and requests to and through the bishop and cabinet.

8. The final "authority" in any appointment resides in the bishop and cabinet. It is assumed their decision, reached after consideration of all the factors involved, will be cheerfully and harmoniously accepted by both ministers and churches.

9. While such a duty is not specifically listed in the Discipline, it is suggested that the Committee on Pastoral Relations should seek to strengthen the work of the pastor by periodic conferences with him throughout the year in order to make more effective the relationship between pastor and people.

"The group who has done most for tolerance in America has come from within The Protestant Church. Religious liberty and political freedom in this country have their present high status because of the influence of The Protestant Church at its best over these long generations."

* * * *

"Monday to Friday Is not Enough," by Frederick M. Meek, Oxford University Press, New York.

"Commercialized Marriage"

Reno, Nev. — A dispute between the Washoe County Ministerial Association and Reno's civil magistrates flared anew over the issue of "commercialized marriage." The issue was revived when representatives of the ministerial association appeared before the Board of County Commissioners to protest against what they described as the "wholesale" marrying practices of district court judges.

Pastors Warren W. Peters, of Sparks, and J. Monroe Warner, of Reno, told the board that at least $125,000 a year is going into the pockets of district judges and courthouse employees as a result of marriages.

Disclaiming any personal motives, the ministers said: "We plan to have a public meeting in the near future at which the judges will be invited to explain why they are devoting so much time to performing marriages when some court cases have been set over until 1953."

The ministers presented to the board a tabulation of marriages during June by four district court judges. It showed that one judge performed 344 weddings, the second 305, the third 227, and the fourth 180. Using the customary $11 fee as a basis, the association estimated that the judges collectively received $10,561 for June.

"If the judges took a minimum of 10 minutes per marriage," the association spokesmen said, "then time consumed by them from their regular and authorized duties added up to 176 working hours, or 22 days of eight-hour duration, in June. Would this help to explain the overcrowded calendar of court cases, plus delays?"

The ministers called upon the board to "invest your best thought and action toward the ultimate elimination of those factors which now degrade the sanctity of marriage to the level of a competitive business at the Washoe County courthouse."

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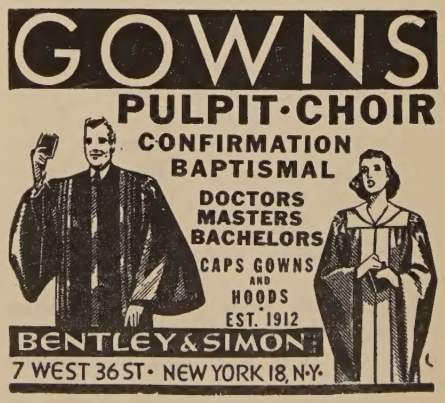

Melish Church

Brooklyn, N.Y. — Bishop James P. DeWolfe of Long Island, paid a visit to Holy Trinity Episcopal Church and reports spread that a settlement of the three-year-old dispute between the church vestry and the bishop was in the offing.

The visitation was the first made by Bishop DeWolf to the church since he ousted its former rector, Dr. John Howard Melish, in March, 1949. A harmonious atmosphere reigned as Bishop DeWolf told the congregation "it is my privilege to visit this parish as one of my great pastoral responsibilities and choice."

Following the evening service, a social gathering was held in the church hall where the bishop was greeted by the congregation and church vestrymen headed by senior warden Lewis Reynolds. It was Mr. Reynolds who led the fight to retain the elderly Dr. Melish after he was ousted, because he condoned the leftist activities of his son and assistant rector, the Rev. William Howard Melish.

Dr. Melish gave up a long court battle for retention of the pulpit when the United States Supreme Court declined to review his case, thus upholding a Brooklyn Supreme Court decision in favor of the bishop.

Last April, the younger Melish assumed ministerial duties at the church pending the appointment of a new rector, and a short time later the parishioners voted overwhelmingly to ask the vestry to name him as rector. They also chose his 76-year-old ailing father as rector emeritus. It is believed that this was done with the sanction of diocesan officials, and since then no action has been taken by the vestry to name a rector.

The bishop said that his visit was standard procedure and in no way indicated that the status of the Melish "case" had been changed.

Dr. Neiderheiser Honored

Faculty, alumnae, students and friends of National College in Kansas City, Mo., honored Dr. Anna Neiderheiser, former president and alumna, at a dinner at the college Sept. 20th. Dr. Neiderheiser, prominent churchwoman, leaves in October for Pasadena, Calif., where she will live at Robincroft, the home for retired Methodist deaconesses.

Dr. Neiderheiser was graduated from National College in 1902, and assumed the presidency of the college the same year. She retired in 1939 after 37 years of service. During her administration the college was moved from Kansas City, Kans., to its present location, and Fisk Hall, Schoellkopf Hall, and the Kansas building were erected on the campus.

Recalling her many years of association with National College, Dr. Neiderheiser reminisces that there were only two students enrolled the year she became president, but in the decades she spent as college head, she saw more than 600 young women graduated into church education and social work.

Dr. Neiderheiser is a guest on the campus for several weeks before her departure to California.

New Associate

New York — Mr. Russell L. Durgin, veteran Y.M.C.A. World Service secretary for Japan, has been appointed staff associate of the Japan International Christian University Foundation, according to an announcement made by the Rev. Dr. Stanley I. Stuber, executive secretary of the foundation. Mr. Durgin, who joined the staff on Oct. 1st, will help the foundation continue its campaign for funds for the new International Christian University in Japan which is scheduled to open in April, 1952.

Mr. Durgin has been closely associated with the establishment of the International Christian University from the very beginning, having been a member of the original informal committee in Japan, and later being elected as a member of the board of trustees of the university.

Since 1919 he served in both the student and city Y.M.C.A. fields in Tokyo, Dairen, and Yokohama, and for the last 15 years has been honorary general secretary of the Japanese National Committee of Y.M.C.A.'s. Excepting from 1921-25, during which time he worked for the "Y" in Dairen, Manchuria, Mr. Durgin spent all these years in Japan promoting the many phases of the work of the Y.M.C.A. in Japan. He also served as advisor of the Olympic committee of Japan and of the Boy Scouts of Japan.

Besides these many posts, Mr. Durgin was vice-president of the Tokyo Rotary Club from 1948-50; chairman of the board of trustees of Tokyo Union Church, 1948-50; president of the Tokyo American School Board, 1938 to present; and honorary secretary of the National Christian Council of Japan, 1947-50. He was also chairman of the Japan Student Relief Committee, which is related to the World Student Service Fund, from 1948-50; editor of the "Japan Christian Year Book," 1941, and editor of the *Japan Christian Quarterly* of the same year. In 1950, Mr. Durgin was honored by Emperor Hirohito with the Order of the Sacred Treasure, third Class, in recognition of his outstanding service in the field of youth activities.

During World War II, a year after being repatriated from Japan on the S.S. Gripsholm, he was loaned by the Y.M.C.A. to Yale University where he was visiting lecturer in the International Relations Department of the graduate school. Immediately following the war, again on leave of absence from the Y.M.C.A., Mr. Durgin served as a member of General MacArthur's staff — first in the office of political advisor and later in the civil information and education section of SCAP in charge of all Japanese youth organizations.

Born in Concord, New Hampshire, Mr. Durgin graduated from Dartmouth College in 1915. He pursued graduate studies at Columbia University, Union Theological Seminary, and Harvard University. Between 1915-1919, he served as assistant general secretary at the Orange, New Jersey, association and on the staff of the New Jersey Y.M.C.A. committee.

Twin Area Calendar

(Boston and New York Areas)

Oct. 3 — Worcester District Fall Conference, Epworth Church, Worcester, Mass.

Oct. 5 — Woman's Auxiliary to Morgan Memorial, Boston. 10:30 a.m.

Oct. 5 — Lynn District Woman's Society of Christian Service, Crawford Memorial Church, Winchester, Mass. 10:00 a. m.

Oct. 9 — Southern District New Hampshire Fall Conference, Haverhill, Mass.

Oct. 10 — Northern District New Hampshire Fall Conference, Littleton, N.H.

Oct. 11 — Boston Woman's Society of Christian Service, Church of All Nations, 10 a.m.

Oct. 12-14 — National Conference on The Christian Family, Chicago, Ill.

Oct. 16 — Springfield District Woman's Society of Christian Service, New England Conference, Northampton, Mass.

Oct. 17 — Worcester District Woman's Society of Christian Service, Saxonville Methodist Church, Saxonville, Mass. 10:30 a.m.

Oct. 21 — Providence District, New England Southern, Fall Conference, Attleboro, Mass.

Oct. 22 — New Bedford District, New England Southern, Fall Conference, Middleboro, Mass.

Oct. 23 — Norwich District Fall Conference, New London, Conn.

Oct. 28 — Reformation Sunday.

Oct. 30 — New England Conference fall meeting of the Woman's Society of Christian Service, Newtonville, Mass.

Oct. 30 — Ecumenical Educational Meeting, Marsh Chapel, Boston University, Boston, 8:00 p.m.

Contrast In Boys

Wilbur T. Clemens

The Charlton School, Albany, N.Y., for wayward and homeless boys, established in 1895 by gifts from Mr. John Hawley, operated until 1938, when it was completely destroyed by fire. During that period of 43 years, many boys were given a new outlook on life and grew up to be useful citizens. Recently, at the request of the executive director, Mr. Henry Springer, who has been

Miscellaneous Advertisements

HARK! A SONG — A book in verse for lovers of the out-of-doors, by the Rev. Frank P. Fletcher, Laconia, N.H. $2.50. Clergy, through the author — 10 percent.

nected with the school for many years, ted five of the former boys at this Prot- nt Boys' Town. Others will be located . One of these boys is now a surgeon, her a trust officer in a bank, a third is a ness man and officer in The Methodist rch, and a fourth is an electrical labora- technician employed in the Syracuse t of the General Electric Company. The is a painting and decorating contractor Suffolk County. All are responsible cit- s having received proper guidance and ction in this Protestant Christian school. ontrast with these five boys sent to rlton by the courts, the young man ac- d of murdering a state trooper near onta a few weeks ago. His mother states he was not a bad boy, but very mischie- s. He was sent by the court to a state itution at Coxsackie. Upon release, he soon in Elmira Reformatory and from time on he was often in trouble and is an accused murderer.

this boy could have been sent to a Chris- home like Charlton, how much of trag- could have been avoided.

s it not high time the Protestant church New York State provided the funds to re- ld the Charlton School, which the State lfare Department reports is the first and y Protestant church controlled institution New York State of this type?

ellowship Of Methodist cifists"

ight leading ministers of The Methodist urch are organizing a "Fellowship of thodist Pacifists" and are recruiting min- rial and lay members of the church in ry state. They hope to run the member- p into thousands and to have the fellow- p an unofficial arm of the denomination working for world peace. The tempor- chairman of the fellowship is Dr. Henry tt Crane, pastor of the Central Methodist urch in Detroit, and the temporary secre- y is the Rev. Dr. H. D. Bollinger of shville, Tenn.

The purposes of the "Fellowship of Meth- st Pacifists" are listed as follows: "They e members) refuse to participate in any r or to sanction military preparations: v work to abolish war and to foster good- l among nations, races, and classes. They ive to build a social order which will fer no individual or group to be exploited the profit or pleasure of another, and ich will assure to all the means for real- ng the best possibilities of life. They advo- e such ways of dealing with offenders inst society as shall transform the wrong- er rather than inflict retributive punish- nt. They endeavor to show reverence personality — in the home, in the edu- ion of children, in association with those other classes, nationalities, and races. They k to avoid bitterness and contention, and maintain the spirit of self-giving love while engaged in the struggle to achieve these purposes."

As part of its immediate action program, the fellowship will work for world government, will testify against military conscription and the use of the tax dollar for military purposes, will work for the use of taxes for constructive and peaceful purposes, and will provide fellowship, counsel, financial support, and help in getting jobs to conscientious objectors of The Methodist Church.

Besides the temporary officers, the fellowship organization committee include Drs. A. Carl Adkins of Mobile, Ala., Harold A. Bosley of Evanston, Ill., Matthew W. Clair, Jr., of Chicago, Albert E. Day of Baltimore, E. Stanley Jones of New York and India, and Dan W. Whitsett of Sylacuaga, Ala.

Chaplain Of Industrial Relations

The Rev. Emerson Wesley Smith, pastor of the Broadway Methodist Church, Lynn, Massachusetts, has been appointed by Bishop John Wesley Lord as Chaplain of Industrial Relations for the New England Area of The Methodist Church, effective Nov. 1st. Mr. Smith comes to this new position on a unanimous invitation of the 16 members, laymen and ministers, of the area committee on appointment and supervision of a chaplain to labor and management representing Maine, New Hampshire, Massachusetts and Rhode Island.

This will be pioneering work never before undertaken by The Methodist Church, and is an effort to bridge the gap between Christian ideals and ethics, and the conflicts between labor and management. It is also an attempt to better inform the local Methodist churches of their responsibilities in the field of industrial relations.

Mr. Smith will be leaving Broadway Methodist Church some time in November, after a two and one half year pastorate in Lynn, Mass. He formerly served the Memorial Methodist Church of Beverly for five years, the longest pastorate in the history of that church.

Mr. Smith was born and spent his childhood and youth in Rome, New York, a highly industrialized copper processing city. His father, Wesley C. Smith, prominent layman in the First Methodist Church, is an officer of the Rome manufacturing division of Revere Copper and Brass.

Mr. Smith received his higher education at the University of Michigan where he majored in philosophy. During summer vacations he worked as a millhand in the copper factories, (not his father's concern) gathering valuable experience in the working man's point of view, which has been a continuing interest through seminary and in his later work. After graduating from college in 1940, he entered the University of Michigan Law School, transferring after one year to the Boston University School of Theology where he concentrated in the field of psychology, graduating in 1943. For the next three years he did extensive graduate work at Harvard University and the Boston University Graduate School in the field of economics and social ethics.

During the war, Mr. Smith worked under Red Cross at the Veteran's Mental Hospital at Bedford, Massachusetts. While serving his first pastorate in Beverly, he was also active in many fields. He was minister of the Centerville Community Church, boy's work secretary at the Y.M.C.A., and later in his pastorate taught courses in economics at Endicott Junior College and set up classes for labor economics and history, and speech, for labor union officials and shop stewards at the General Electric Corporation in Lynn. These latter contacts expanded, and Mr. Smith frequently lectured at other labor union meetings throughout the north shore.

Mr. Smith has always been active in community affairs and in his present pastorate is vice-president of the Lynn Council of Churches, Protestant chaplain to the Lynn Fire Department, Protestant liaison officer of the Juvenile Court, director in the Community Council and member of the Exchange Club.

His conference responsibilities include his being the Methodist representative on legislative matters at the State House in co-operation with the Massachusetts Council of Churches; member of the commission on Social Ethics and World Peace; and member of the conference press committee and publicity bureau.

Mr. Smith is married and has three boys: Christopher, Roderick and Dana. His wife is the former Janet MacDowell Mills of Ann Arbor, a graduate also of the University of Michigan with a degree in science.

Plans for this new ministry call for Mr. Smith to study in Washington, D.C. Through an internship at The American University, under the personal supervision of its president, Dr. Paul Douglass, Mr. Smith will study in the department of labor, the department of commerce, the conciliation board, headquarters of the National Association of Manufacturers, and the national offices of the C.I.O. and the A.F. of L. Shortly after the first of the year, he will set up his office somewhere in the vicinity of Boston.

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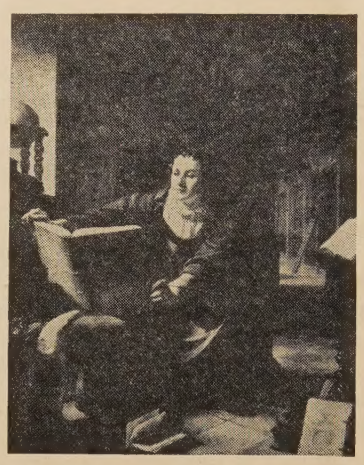

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